A PRACTICAL HINDŪSTĀNĪ GRAMMAR

PART II

A. O. GREEN

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD

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PART II

COMPILED BY

LIEUT.-COL. A. O. GREEN, R.E., *p.s.c.*

AUTHOR OF 'A PRACTICAL ARABIC GRAMMAR'
'MODERN ARABIC STORIES,' ETC.

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IN PART I.

Exercise 1.

Good horse. Bad boy. Lazy man. Small garden. A lofty house. A wise man. A bad pen. A bad son. The tree is tall. The animal is swift. The house is lofty. The large house is good. An ignorant father is a calamity. A good dog is swift. A swift dog is good. A poor man is a wretched man. A rich man is happy.

Exercise 2.

ایک اچّھا آدمي ـ دولتمند باپ ـ اونچا گھر ـ چھوٹا گھوڑا ـ ایک سُست عورت ـ ھوا صاف ھے ـ وہ غریب آدمي سُست ھے ـ ھاتھي ایک بڑا جانور ھے ـ شریر لڑکا خراب بیٹا ھے ـ گھر بلند ھے ـ درخت چھوٹا ھے اور گھر بڑا ٭

Exercise 3.

A good boy and a good girl. The horse is small and the mare is small. The tree is very tall. This book is black and that book is white. This washerman is a good man, but the gardener's wife is not a good woman. The queen was very good-looking, but the king was a very ugly man. The river is wide and swift. The brother is a blacksmith and the sister is a blacksmith's wife. That goldsmith is a rich man, but this goldsmith's wife is a very poor woman. The husband and the wife are very happy. The teacher's wife is an ignorant woman, but the teacher is wise. A bad daughter (makes) a wicked girl. That dog is an old and faithful animal.

Exercise 4.

ایک دولتمند دولها اور ایک غریب دولهن ـ چچا ایک اچّها آدمي تها لیکن چچي بہت شریر تهي ـ وه ایک خوبصورت کُتّا هے لیکن یهه بلّي بدصورت هي ـ باپ مالي تها اور بیٹا بڑهئي هے ـ شیر اور شیرني اور باگهه اور باگهني ـ وه مُشکي گهوڑا خوبصورت جانور هے ـ وه قاضي عقلمند اور عادل آدمي تها ٭

Exercise 5.

That is the king's uncle's garden. There are good and wise sayings in the judge's books. There were many tom-cats and dogs in the merchant's houses. The clothes of the Brahman's daughters are white. This man was in the city, but the gentleman's servants were in the village. That man's brother's wife was a very ignorant woman. This pen is dirty, but the boys' pens are clean. There was a lion in a man's house. The queen's mare's bridle was dirty. The dog of the goldsmith's sister's husband is a fine animal. The cowherdess' cow was fat. The uncle's daughters are very good girls.

Exercise 6.

لوهار کي جورو کي بہن بہت بدصورت عورت هي ـ پاني اچّها هي لیکن گائے کا دودهه بُرا هے ـ کل روٹي بہت اچّهي تهي ـ قاضي عدالت مین تها ـ گهوڑا سڑک پر تها اور عورت گهر مین تهي ـ گدهے کي دُم سفید هي اور بندریا کا سر سیاه هے ـ وه آج راجا کے خوبصورت باغ مین تها ـ درخت قصبه مین بہت خوشنما اور بلند هین ـ یهه لڑکا سُست هے لیکن وه لڑکي بہت مشقّتي هي ـ وے قاضي کے بچے نهین هین لیکن راجا اور راني کي بیٹیان هین ٭

Exercise 7.

The horse's head is very dirty and his bridle is also dirty. That man's cows were very fat. She is a very little woman. The note of birds is a very sweet note. The river is wider than the road.

A fox is smaller than a dog. The tail of an ass is longer than that of a fox. The elephant is the largest and most intelligent of all the animals. The fox is a bigger animal than a cat. The father's horses are much swifter than his uncle's horses, but the queen's mare is swiftest of all. There was a black she-demon-like woman on the road. The king's agent is a biggish man and his wife is rather a small woman. There is nothing better than this. The boys are more ignorant than the girls. This thing is good, but those things are better, and that thing is best of all. This is still better.

Exercise 8.

اُس دولتمند آدمي كي جورو بہت بيمار هي – لوهارن كے كپڑون سے دهوبن
كے كپڑے زيادہ صاف هين – وہ قاضي سے زيادہ منصف آدمي هے ليكن
وہ اُس سے زيادہ عقلمند نهين هے – كُتّے اور گهوڑے صاف حيوان هين
ليكن بلّے اور بندريان بہت ميلے هين – ميري مان سے ميري چچي خوش
تر هي اس واسطے كہ وہ ايك بہت اچّهي عورت هي – ميري بہن كي بيٹيان
بہت اچّهي لڑكيان هين ليكن اُسكے بيٹے نہايت بُرے لڑكے هين – هاتهي
گهوڑون سے زيادہ بڑے اور زيادہ هوشيار هين – ميرے باپ كا گهر ايك بہت
بڑے باغ مين تها – يے آدمي كل شہر مين تهے اور آج بہت سے آدمي
وهان هين ✣

Exercise 9.

Where is thy brother? He was in the city yesterday, but he is in the house to-day. Who is that woman? She is my gardener's sister. When will you go to the city? I am going now. Whither is this man going? He is going towards the city. Whose son are you? I am the son of the judge of this city. Whose books are these? They are my servant's father's brother's books. Those three boys and four girls always go together to the school. I am exceedingly pleased with this matter on your account. He is near the house. Was that my uncle's horse? Yes, sir: and his groom was also with the horse. Do you know where they were going to? Where are his four sons? They are sitting in the garden in front

of the house. What are they doing? Who were those seven men who were sitting under the tree? They were the king's agent's servants.

Exercise 10.

میرا باپ شہر مین رہتا ہے ـ اس چیز کا کیا دام ہے؟ یہہ بہت سستا ہے ـ آج شہر کي خبر کیا ہے؟ اس قصبے کا کیا نام ہے؟ وہ قصبہ نہین ہے وہ صرف ایك گانو ہے ـ کیا اس مین بہت سے مرد اور عورتین ہین؟ اس وقت کیا بجا ہے؟ اس وقت پانچ بجے ہین ـ دو آدمي اور ایك لڑکا سڑك پر جنگل کي طرف چلے جا رہے تھے ـ دریا پہاڑون سے سمندر کي جانب بہتا ہے ـ اس مین مچھلیان بہت بڑي اور اچھي ہین ـ شکاري هاتھي پر سے زمین پر گر پڑا ـ مین سات روز اپنے چچا کے گھر مین رہا اور دس روز اپني مان کے دوست کے گھر مین ❖

Exercise 11.

This meat is not a good thing for your dogs. The forest, which is near the town, is very large. The soldiers are advancing towards the city. I am going to him for his clothes to-day. The judge and the king's agent were sitting with us in front of the door of the house. What is his name? I do not know. Do you know in which direction this road leads? The road towards the forest is not very good. Yesterday there were twenty men on that plain. How many *kos* (1 *kos* = 2½ miles) is it from this village to that town? It is twelve *kos*. How many rupees were there in your brother's box? There were only fourteen or fifteen rupees in it. Where are all these people coming from? They are all inhabitants of that village. That king had sixteen elephants, seventeen camels, and ten oxen. You are a nice kind of a man! don't you know that this road is closed? I did not know it.

Exercise 12.

کیا یہہ تمھارے بھائي کا گھر اور باغ ہے؟ نہین گھر راجا کا ہے اور باغ میرے چچا کا ہے ـ اُنکے گدھے ہمارے گدھون سے بڑے نہین ہین لیکن

أُنکے اونٹ زیادہ اچّھے ھین ـ ھمارے باپ کا نوکر تھوڑي روٹي لانے کے لئیے بازار کو جاتا ھے ـ وہ گذشتہ رات کو دھلي سے واپس آیا ھے ـ میري چچي کے سائیس کا دوست اصطبل کے نزدیك درخت کے نیچے سوتا ھے ـ بازار مین آج گیہون کا کیا نرخ ھے؟ آجکل بہت مہنگا ھے ـ مین سنتا ھون کہ کل شہر مین اٹھارہ آدمي ھیضہ سے مرگئے ـ اب چلے جاؤ اور مجھکو زیادہ مت دقّ کرو *

Exercise 13.

I am reading my book. That boy is reading my book. The blacksmith, the washerman, and the gardener all went to their village. What is your age? It is not more than twenty years. Is your father alive? Yes, sir; he is alive. What is his age? He is very old. My brother and his wife were sitting in their garden. What were they doing? They were busy with their work. Cherisher of the poor! what you say is true. Those people were saying this among themselves. Is your honour's house far from here? It is not very far from here. Whose horse is this? It is the horse of a certain man who lives in the city. What is his name? I do not know, sir. The soldiers, who were with the king yesterday, have all gone away to-day. Some people say that this man is a very bad man, and others say that he is a very good man. Have you some bread? Yes, sir; I have a little, but some other man has a great deal. Do as I tell you. Which date is acceptable to you? Whichever you like.

Exercise 14.

آج فجر باغبان مع میرے باپ کے تین گدھون کے باغ مین تھا ـ تمھارا باپ آج کیسا ھے؟ وہ بہت بیمار ھے اور میري مان بھي ـ أُسکي عمر کتني ھي ـ وہ بہت بوڑھا ھے لیکن میري مان ابھي جوان ھي ـ تمھاري بیٹي جوان ھي یا بوڑھي؟ وہ آج تئیس برس کي تھي ـ أُسکے بھائي کي کیا عمر ھي؟ وے دونون ھمعمر ھین ـ وہ سپاھي جو پُل کي طرف چل رھا تھا اپنے گھر گیا اور پھر أُسکے بھائي کے گھر ـ أُس نوکر کا کیا نام

هے جو کل میرے ساتھہ بازار مین تھا؟ اُسکا نام کریم بخش هے اور اُسکا باپ میرا سأیس هے ـ کیا یهہ سڑك تمھارے گھر اور شهر کے درمیان مین سیدهي هي؟ میرے دونون گھوڑے بهت میلے تھے ـ مجھکو کچھہ اور روٹي اور گوشت دے ـ صاحب! اور باقي نهین هي ـ جب هم اپنے وطن مین تھے تو جهان کهین میرا باپ جاتا تها وهان مین بهي جاتا تها ـ کل جب تم گھر مین آئے تو مین باهر جا رها تها ٭

Exercise 15.

My three books are on the table. How many rupees may that man have got? He may have got thirty-four rupees. Have you got some money? We have got thirty-seven rupees and four annas. Have these men much cash? They have more than forty rupees. Is this my mother's comb? It is not her's, but it may be thy sister's. That woman's daughter will be in the king's garden to-morrow. Will you be there also? No, sir; I shall be at home to-morrow. What sort of book is this? It is a very good book, and it contains very sweet words. Both the daughters of the judge have been here. After four or five days thirty-two soldiers will be at the house of the king's agent. Why will they be there? What is the price of this thing? Its price is four annas the seer. How many seers is it in weight? It is thirty-nine seers in weight. As I have become, so have you become also. What has happened, is past. Who were those men who were sitting under that tree? They may be our father's servants. Will these people sleep inside the town to-night? They are sleeping outside the town to-day.

Exercise 16.

ایك حوالدار اور دو نأیك اور چوده سپاهي چوکي کے گھر مین تھے ـ وے وهان کسواسطے تھے؟ وے وهان شهر کي محافظت کے واسطے تھے ـ لوهارن کے پاس اس کي ٹوکري مین دو لطنجین پانچ چوزے اور چوبیس انڈے تھے ـ اس آدمي کے باره بچے هین پانچ بیٹے اور سات بیٹیان ـ وے سب اپنے والدین کے ساتھہ ایك چھوٹے سے گھر مین رهتے هین ـ مین

کل صبح کو گیارہ بجے تک گهر مین هونگا اور اس کے بعد مین شهر مین
هونگا - اگر مین وهان هوتا تو ایسا نہ هوتا - کل شام کو چهہ بجے تم کهان
هو گے ؟ مین شهر کے دروازہ کے قریب قاضي کے باغ مین اپنے چچا کے
ساتهہ هونگا - آج کل رات کو هوا بهت سرد هوتي هي لیکن دن کو دهوپ
کي گرمي هو جاتي هي - ایک هفتے مین سات روز هوتے هین اور ایک
مهینے مین تیس یا اکتیس روز هوتے هین اور ایک برس مین بارہ مهینے
هوتے هین - چار پیسون کا ایک آنہ هوتا هے اور سولہ آنون کا ایک روپیہ
اور سولہ روپونکي ایک اشرفي - سولہ چهٹانک کا ایک سیر هوتا هے اور
چالیس سیر کا ایک من ٭

Exercise 17.

If I see thy brother there, what may I tell him? If those people become sick from this disease, then of what use will arms and force be? If I do not win the game, cut out one seer of flesh from my body. Place a knife and fork on the table for our father. Bring me some tea, sugar, and milk. Cool some wine for us. Do you know how many soldiers there were in the fort? There were forty-three soldiers there, and they had with them four horses, five he-donkeys, forty-five sheep, and several he-goats. When will you get the dinner ready? Get breakfast ready now for four or five gentlemen. You will give us some boiled rice and milk. Will you give me some wine and cold water that I may drink? Will your honour drink wine? I will drink a little. Open the door. Shut the door. Bring water for drinking. At present my intention is to go there to-morrow. When will he return? Do not forget that matter. Do not beat the boy. Be pleased to keep my daughter with you. If your honour will be pleased to come to my house, I shall be extremely glad. Place six knives, eight forks, twelve spoons, and fourteen clean dishes on the table for us. Very well, sir; I will put them (there) at once.

Exercise 18.

اگر مین وهان جاؤن تو اپنے بهائي کو جو ایک سپاهي هے دیکهونگا -
مین اپني بهن سے شام کے وقت مِلون - وے جسقدر چاهین مجهے مارین

پر مین اُنکے احکام نہ مانونگا ـ گھر مین جاؤ اور میري ٹوپي جو میرے
کمرے کے اندر هي لے آؤ ـ سائیس سے کہو کہ گھوڑا لے آوے ـ یہان آؤ
اور مجھسے بات کرو ـ جلدي کرو اور وہ کتاب لے آؤ ـ وہ کتاب کہان
هي؟ وہ دوسرے کمرے مین میز پر هوگي ـ مجھے دقّ مت کرو ـ تم
اپنے کام کي طرف دهیان کرو اور جو مین کہتا هون ویسا کرو ـ کل مین
شہر مین جاؤنگا اور پچاس بھیڑین اپنے باپ کے واسطے خریدونگا ـ
تم میرے ساتھہ نہین جاوگے بلکہ گھر مین ٹھروگے ـ راجا اپنے همراہ
دهلي مین کتنے سپاهي لیجاویگا؟ وہ چالیس سپاهي اور تیس گھوڑے
لیجاویگا ـ حضور براہ مہرباني بیٹھینگے اور تھوڑي شراب نوش فرماوینگے؟
مہرباني سے جو کُچھہ مین کہتا هون سُنئے ـ حضور کا مزاجِ مبارك کیسا هے؟
شور مت کرو مگر گھر سے باهر نکل جاؤ ❖

Exercise 19.

How many men are there in that village? They say that sixty men live in it. What is that servant doing? He is bringing bread and butter. Tell him to put breakfast on the table. O servant! get breakfast ready. The people of that country never drink wine. Why don't they drink (it)? Because it is contrary to their religion. My brother is writing a letter in his house. What are you doing here? I am reading my book. Do you know what house the gentleman lives in? We know that he used to live in that house, but now he has gone away from there a long time (many days) ago. A miser was going towards a mosque for prayer. That man was beating me with a large stick when our father came there. Ask him whether this horse is his or not. He says that (the horse) is certainly his. He replied that he did not know. Tell the gentleman that the judge says that he will come to-morrow morning to pay him a visit. When (we) were sleeping during the night a snake seized my brother's foot. When we went to the agent's garden, all these poor people were sleeping under the trees. If I had much money I would have bought a house. On my inquiring at the post-office I learnt that a letter for me had arrived.

Exercise 20.

اگر کل مین تمهارے باپ کو اُسکي دُکان مین دیکھتا تو مین اسکو کُچھ روپیہ دیتا ـ جب مین سڑك پر چل رها تھا تو مجھے ایك آدمي مِلا ـ وہ گھوڑا جو آپ کل بازار مین دیکھتے تھے مشکي تھا اور مین مالك کو جانتا هون جو اُسے بیچنا چاهتا هے ـ تم اُن آدمیون کو جانتے هو جو کل شهر مین میرے گھر پر آئے تھے اور چوك مین بڑے درخت کے تلے بیٹھے تھے ؟ هان مین اُنھین جانتا هون وے قاضي کے نوکر تھے ـ تم هر روز شهر کے بازار مین جاتے هو؟ نهین اب مین بهت کم جاتا هون لیکن پیشتر مین هفتہ مین دو دفعہ جاتا تھا ـ اس خچر کا کیا دام هے ؟ مین اِسکے لئے پچپن روپئے تمھین دونگا ـ سپاهي نے کها کہ دفعدار نے مجھے اسکي بندوق اور سنگین لانے کے واسطے کها تھا ـ کل مین مفصل مین اپنے بھائي کے گھر جاؤنگا ـ مین ایك گھوڑا مول لینا چاهتا هون لیکن مین اسکے لئے ساٹھ روپئے سے زیادہ نهین دیسکتا ـ اصطبل مین جاؤ اور سائیس کو میرے واسطے نقرہ گھوڑا لانے کے لئے بولو ـ نقرہ گھوڑے کو نعلبندي کي حاجت هے کیا مین اُسے لال گھوڑا لانے کے لئے کهدون ؟ مین اب سوار هو کر باهر جاتا هون پس خبردار میرے لوٹ آنے سے پهلے میرا غسل خانہ تیار کردنیا ـ نعلبند کو بلواؤ اور اُس سے کهو کہ نقرہ گھوڑے کي چوبندي بهت جلد کردے ـ سلوتري سے بولو کہ مین اسے دیکھنا چاهتا هون ٭

Exercise 21.

He has placed very good food on the table. When I heard that your brother was ill, I went to visit him. What sickness has he got? They say that he has got fever. My brother has drunk all the wine. He called all the servants into the house. How many rupees have your friends given you? My father has given me a money-order for sixty-eight rupees. How many rupees have you given that man? I gave him sixty-two rupees. How many rupees did he ask of you? Sixty-five rupees. A certain man asked him what wonders had he seen in the sea? He replied that

he saw this wonder that he reached the shore from the sea in safety. Have you placed the bread on the table? Yes, sir, I have put all the things for breakfast on the table. I wrote a letter to my brother yesterday. Who killed that man? I heard that the murderer was a soldier, who struck him on the head with a large stick. Have they seen the Raja's son? They saw his son and daughter in the Raja's agent's garden to-day. All the milk was drunk by the dogs. The vizier asked 'who is this (man) and what does he say?' That man said that this youth was his brother, and he says that he had come here yesterday. I took that plate away and ate a piece of bread. When I had eaten it I went out of the house. The brother who had given me the horse is older than myself.

Exercise 22.

کل مین بازار مین تھا اور مین نے ایك مرد اور ایك عورت کو ایك بڑے
ہاتھي پر سوار دیکھا ـ وے کون تھے اور ہاتھي کس کا تھا؟ وے ہگلي
کے تحصیلدار کے نوکر تھے اور وہ ہاتھي اُن کے آقا کا ہے * صاحب نے
مجھ کو اپنے پاس بلایا اور تب مجھ کو حکیم کے پاس جلد جانے کا حکم
دیا ـ اُس نے تم کو کیا کہا؟ اُس نے کہا کہ جلدي کرو اور فوراً پھر واپس
آؤ ـ جب مین حکیم کے گھر پہونچا تو وہ باہر گیا ہوا تھا اور اُس کے
خدمتگار نے مجھ سے کہا کہ وہ شام سے پہلے واپس نہین آویگا *
تم نے کبھي شہر بنارس دیکھا ہے؟ ہان مین وہان اپنے باپ کے ساتھ
دو سال کے آگے تھا * فقیر میرے دفترخانہ مین آیا اور مین نے اُس کو
چار روپئے دئے ـ اُس نے تم سے کتنا مانگا تھا؟ اُس نے کہا کہ مین
بہت غریب ہون اور مجھ کو دو روپیہ کچھ کپڑا خریدنے کے لئے درکار ہین *
کل بازار مین تمہارے باپ سے میري ملاقات ہوئي اور اُس نے مجھ کو
ساتھ روپیہ کي ہنڈي دي * تم کو معلوم ہے کہ خدمتگار نے شہر سے کیا
خریدا ہے؟ وہ اپنے ساتھ بہت سا روپیہ لے گیا تھا اور اُس نے چائے اور
مصري اور آٹا اور بتّیان اور تیل اور صابن اور کِشمش اور نارنگیان اور

نیمبو اور سیب اور ناشپاتیان اور سب قسم کے میوے خریدے * تم نے ہندوستاني زبان سیکھي ھي ؟ مین نے چند صفحے پڑھے ھین * نوکر چائے اُٹھا لے گیا اور کچھ شراب لے آیا *

Story 1.

ایك دن گرمي کے موسم مین ایك بادشاہ اور اسکا بیٹا شکار کو گئے ـ جب ھوا بہت گرم ھوگي تو اُن دونون نے اپنے لبادے کسي مسخرے کي پیٹھ پر ڈال دئے ـ بادشاہ نے ھنسکر کہا ائے مسخرے اب ایك گدھے کا بوجھ تیري پیٹھ پر ھے ـ مسخرے نے جواب دیا حضور سچ مین دو گدھون کا بوجھ اُٹھائے ھوئے ھون *

Exercise 23.

Who is that man who is making so much noise outside the house? Shall I see, sir? I think he is very drunk. Where did you get these rupees from? I found a purse of seventy-four rupees. He received a reward of one hundred rupees. On seeing this, those who saw were much pleased. Your brother having seen me began to say, O friend! what is your name? On hearing his words I answered him that I was the servant of such and such a gentleman. O Khitmatgār! bring some wine and water, but first cool the water well. Do you know where the gardener of this garden lives? I do not know exactly, but I will see if he is in the house. Is this knife yours? No, sir, this knife is not mine, it is my father's brother's. There is a beggar at the door. What does he want? He wants very much to see your honour. Of what benefit will it be for me to see him? He says that he has suffered much sorrow and is now dying of hunger. Ask these soldiers to what regiment they belong? What is the name of the officer? His name is Mohamed Khān. At what hour in the morning will the march towards Delhi be made? The people in the market say that the regiment will march to-morrow.

Exercise 24.

جب مین گھر کو گیا تو مین نے سنا کہ وہ عورت مرگئي — یہہ خبر سنتے هي مین دهلي کي طرف روانہ هوا — سائیس نے گھوڑے پر زین ڈالا اور اُس کو اصطبل سے نکال کر سڑك پر آ رها تها — سپاهیون نے شهر مین جاکر فساد کرنا شروع کیا — مین نے عورت کو باغ مین روتے هوئے پایا لیکن بچے گا رهے تهے اور کهیل رهے تهے — اے لڑکے تم کیون رو رهے هو — مالي مجهکو ایك چهڑي سے مارتا رها هے — وہ آدمي کون هے اور یهان کس واسطے آیا هے؟ تمنے میرے کپڑے کهان رکهے هین مین اُنهین کهین نهین پاسکتا؟ تم انُهین اپني خوابگاہ مین بڑے صندوق کے اندر پاؤگے — خانساماں بازار سے ابهي واپس آیا هے؟ جس وقت تم اُسے دیکهو تو اُسکو کهدو کہ مین اُسے باورچي خانہ مین دیکهنا چاهتا هون — افسر کو دیکهتے هي سپاهي اُٹهہ کهڑے هوئے اور اُسکو سلام کیا — مجهکو کچهہ کاغذ لادو تو مین اپنے باپ کو ایك چٹهي لکهون — میز پر صندوق مین اور کاغذ هے؟ اُس مین دیکهکر مین آپکو بتلاونگا — اگر تم پهر وهان جاؤگے تو تم سخت سزا پاؤگے — مجهے کل صبح بهت سویرے جگا دو٭

Story 2.

ایك شیر اور ایك آدمي نے ایك مکان مین اپني تصویرین دیکهین — آدمي نے شیر سے کها تو نے آدمي کي شجاعت دیکهي کسطرح اُسنے شیر کو مغلوب کیا هے؟ شیر نے جواب دیا اُس تصویر کا مصوّر آدمي تها اگر اسکا مصوّر شیر هوتا تو اس طرح نہ هوتا٭

Exercise 25.

What have you eaten this morning? I ate some bread and butter. What is that woman drinking? I think she is drinking milk. Where were you yesterday, I was looking for you everywhere? I was taking the air with my brother in my uncle's garden. What sort of garden is it? It is a very good garden, (and) it has many trees and flowers in it. Have you not heard that that young man

has killed his servant with a sword? No, I had not heard this news. What is the price-current of flour and oil nowadays? Flour can be got very cheap, but oil is very dear at present. If that man beats me, I will complain to the magistrate. Why is that person beating that boy in this manner? Because he is a very vicious boy. What has he done? It is said that he steals whatever he finds in his master's house. I know well that what you say is correct. There is no oil in the lamp; having taken it away, pour a little oil into it. O soldier! swim across the river and bring back a boat from the other bank. I am afraid, sir; the river is very deep and swift. Do not be afraid; there is very little water in the middle of the river. Where is that letter which you wrote to your father yesterday? Here it is, shall I read it to you? What did that man say to you? He said that he would come again to-morrow to see my master. Should he come, tell him that (your) master has gone out.

Exercise 26.

بھگوان پور کا تحصیلدار آج آیا تھا ـ وہ کیا چاھتا تھا؟ وہ کہتا تھا کہ مین حضور سے ملاقات کرنا چاھتا ھون ـ اگر وہ پھر آوے تو اُسے کہدینا کہ مین کل دو پہر کو دفتر خانہ مین ھونگا ـ رام داس سوداگر ایك ھنڈّي لایا ھے اور وہ بدلے مین نقدي مانگتا ھے ـ ھنڈّي کتنے کي ھي؟ یہہ پچاس روپیہ سات آنے اور چھہ پاي کي ھي ـ بہت خوب اگر وہ اسکو کچہري مین لاویگا تو اس کي نقدي پاویگا ـ یہہ ملك بہت نا تندرست ھے یہان بہت لوگ تپ سے مرتے ھین ـ مجھکو کچھہ صابن ھاتھہ اور مونہہ دھونے کے لئے چاھئے ـ گھر مین نہین ھے ـ تو جلدي کرو اور تھوڑا بازار سے پارسي کي دُکان سے لے آؤ ـ کوئي اور چیز بھي اس ھي وقت لیتا آؤن؟ ھان کچھہ بتّیان اور کچھہ تیل لے آؤ ـ کوئي اور بھي چیز صاحب؟ نہین بس ـ اس آدمي نے گھوڑے کو چھڑي سے مارا یا چابك سے ـ اُس نے کئي دفعہ اُس کے سر پر چھڑي سے مارا ـ اس سے کیا فائدہ ھے؟ اس سے بالکل کچھہ فائدہ نہین لیکن وہ آدمي بہت بد مزاج ھے اور مین اسکو موقوف کر دونگا ـ وہ عورت نہ سمجھي جو کچھہ قاضي نے اسکو کہا ـ وہ بہت بیوقوف

تهي ـ تم نے اُس کو ایك چٹھي کیون نہین لکھي ـ مین نے لکھي مگر وہ
چلا گیا تھا ـ آج صبح تمکو حاضري کے لئے کیا ملا تھا ـ ھمین قھوہ اور
روٹي اور انڈے اور شہد اور میوہ ملا تھا ـ حاضري کے لئے مجھکو چائے بہ
نسبت قھوہ کے زیادہ پسند ھے ـ مین نے کہا کہ جو کچھہ اس آدمي نے
مجھے کہا تھا مین نہین سمجھا تھا ۞

Story 3.

ایك اندھیري رات کو ایك اندھا آدمي ھاتھہ مین چراغ پکڑ کر اور
کاندھے پر گھڑا لیکر بازار مین جا رہا تھا ـ کسي شخص نے اُسکو کہا اے
بیوقوف تیري آنکھون مین دن اور رات یکسان ھے تجھکو چراغ سے کیا
فائدہ ھے؟ اس اندھے آدمي نے ھنسکر کہا تو بڑا احمق ھے کیا تو خیال
کرتا ھے کہ چراغ میرے فائدہ کے لئے ھے؟ ـ نہین یہہ بالکل تیرے واسطے
ھے تا تو اندھیرے مین میرے گھڑے کو نہ توڑے ۞

Exercise 27.

If I am seen I shall be beaten. Why will you be beaten? Because it is forbidden to come into this place. It is said that at such and such a gentleman's a great deal of alms is given every day to the poor. Yesterday a man was seen riding on a horse towards the city. Who saw him? He was seen by your honour's groom. Your honour's groom saw him. All the crops are spoilt on account of the heavy rain. This is very bad news, because the country will suffer great loss. Of what kind of wood is this box made? I think it is made of sandal-wood. All the servants have been called into the house. These toys are made in Calcutta. It is reported by the Raja's physicians that his son is on the point of death. What is the matter with him? He has a very bad attack of fever. This is a very sad story. These men will be given good food. I have heard that he was killed by somebody's hand. That man will never be recognized by these soldiers. The thief having been recognized by the robbed woman was at once caught. Where is our knife? It is with that boy just now. The boy's hand would not have been cut if you had not given him our knife. Had we

seen their boys, would we not have said so? He may be going somewhere. I do not know what he may have done. Who would say that he has not done everything to him that he could do? Had I seen him I would have certainly informed you.

Exercise 28.

میرا بھائي سپاھي کے ساتھہ قلعہ مین دیکھا گیا تھا ـ اُس کو کس نے دیکھا تھا؟ دفعدار نے اُس کو دیکھا تھا اور پکارا تھا ـ جو الفاظ جلدي مین بولے جاتے ھین اُن پر اکثر فرصت مین پچھتانا ھوتا ھے ـ بھیڑین بازار مین پندرہ پندرہ روپیہ پر بکتي ھین ـ کل چُوزے اور بطخین بہت سستي تھین وے آٹھہ آٹھہ آنے کو خریدي گئین ـ ضلّعدار کے ھمراہ کتنے سپاھي ضلّع مین لیجائے گئے تھے ـ وہ صرف ایك دفعدار اور دس پولیس کے سپاھي اپنے ڈیرہ کي حفاظت کرنے کو لے گیا تھا ـ جب یہہ غریب آدمي دریا سے نکالا گیا تو وہ عنقریب مُردہ تھا ـ وہ پاني مین کس طرح گرپڑا؟ وہ مچھلي مارتا تھا اور کشتي سے باھر گرگیا ـ اگر مین پیٹا گیا تو مین حاکم کے پاس نالش کرونگا ـ مین کل شہر کے دو دغابازون سے بہت بُري طرح پٹا تھا ـ وہ آدمي گھوڑے پر سوار جاتا ھوُا گرپڑا اور اُس کا بازو ٹوٹ گیا ـ مورچہ بندي جو گاؤن کے باھر بنائي گئي تھي سب برباد ھو گئي ـ اگر ھم اُس آدمي کو گرم کپڑے دیتے تو وہ جاڑے سے نہ مر جاتا ـ جب تم وھان پھونچوگے تو ھم اپنا کام ختم کر چکینگے ـ تمھارا باپ بھي وھان ھوگا؟ وہ شاید آتا ھو لیکن یقین نہین ھے ـ وہ غالباً اور کہین جاتا ھوگا ٭

Story 4.

ایك بہت غریب آدمي ایك بڑے دولتمند آدمي کے پاس گیا اور کہا کہ ھم دونون آدم اور حوّا کے بیٹے ھین اسلئے بھائي بھائي ھین تم بہت دولتمند ھو اور مین بہت مفلس ھون مجھکو حصّہ برادرانہ دو ـ دولتمند نے یہہ سُنکر اُس غریب آدمي کو ایك پیسہ دیا ـ غریب آدمي نے کہا اَئے صاحب تم مجھکو حصّہ برادرانہ کیون نہین دیتے ـ اُسنے جواب دیا اَئے

میرے اچھے دوست قناعت کر اگر مین اپنے سب غریب بھائیون کو
ایک ایک پیسا دیتا تو میرے پاس کُچھ بھي باقي نہ رهتا ٭

Exercise 29.

Birds were flying towards the forest. The boy was flying his kite in the garden. Get up, it is very late now. Raise that book up from off the table. Khitmatgār! make all the other servants get up. Inquire if the dinner is being cooked or not. Yes, sir, the cook is cooking the dinner. The judge is having a good dinner cooked for the poor people. The candle is being put out by the force of the wind. The house is being built. The mason is building the house. The merchant is having a large house built for himself in the city. The boy was reading. The Munshi was teaching the boy. The father was having his son taught. It is my intention to ascend that hill to-morrow evening. Have all my things taken up after me. The sergeant is having all the things taken up to the fort by the soldiers. Go on, brother, and make haste. The cowherd had made his cows to move on in the midst of the plain. This man was hidden in the house. Hide him in your house from his enemies. My brother will cause him to be hidden by some friend. Do not fall. Take care that you do not let the basin fall. Having seized that man cause him to be thrown down. As soon as I arrived there, they also had arrived at the same time. Take this letter to your master. How is this plaster applied? Apply it by hand. The doctor caused the plaster to be applied to the sick. Listen, sir! make those people hear my words; and having called the town-crier cause them to be heard throughout the whole market as well. Water and oil do not mix together. Having mixed wine and water in a cup make that poor man drink it. Do not move and do not make a noise. All the houses in the village fell down owing to the shaking of the ground (earthquake). Why are you shaking your head in this manner? My head is going round. Turn this book round, which is lying on the table. I was awake at that time. Wake me early in the morning. It is necessary to cause our servants to be waked now. On seeing me he said: 'Who called that man?' Why is that woman crying? Her husband

makes her cry and thus causes his children also to cry. I shall now eat my bread. That woman is feeding the boy. The judge causes good food to be given to the poor people to eat.

Exercise 30.

چڑیان هوا مین اُڑتي هین جانور زمین پر چلتے هین اور مچھلیان پاني
مین پیرتي هین ـ جب مین گھر مین آیا تو وہ آدمي اُٹھہ کھڑا هوا ـ اس نے
اپني تلوار اپنے سر سے اونچي اُٹھائي ـ جب جہاز غرق هوا تو اکیلا مین
بچ گیا تھا ـ اگر وہ اور جلدي پہونچتا تو وہ اپني جان بچاتا ـ گھڑي گیارہ بجا رهي
هي ـ اے بگل بجانے والے تھور رهنا بجاؤ ـ گھر گارے اور اینٹ سے بنتا
هے ـ مین اپنا گھر باغ کے بیچ مین بناؤنگا ـ مہاجن اپنا نیا گھر شہر کے
باهر بنوا رها تھا ـ جب تم پہونچے تو مین چٹھي پڑھہ رها تھا ـ تمهارے
آنے سے پہلے مین چٹھي پڑھوا کر سُن چکا تھا ـ دیکھو کل اُسکو چٹھي
پڑھکر سنائي جاوے ـ درختون پر میوے پك رهے هین ـ باورچي اُس آدمي
کا کھانا تیار کرتا هے ـ اُنهین کهو کہ میرا کھانا فوراً تیّار کرین ـ جهاز دریا
مین چل رها تھا ـ لوگون کو جلدتر چلاؤ ـ روپیہ ایك گھڑي مین زمین کے
اندر چُھپا هوا تھا ـ مین نے اُسکو دشمن سے ایك پُرانے کوئے مین چھپایا ـ
اُسنے اپنے دوست کو غار مین چھپوایا ـ مین اپنے گھوڑے سے گرتا هون ❖

Exercise 31.

Come on, run after us. The soldier is making his enemy run. He swam across the river to the other bank, and having seized a man, he made him swim over to this side. I was sitting there. The king seated that young man on his throne. The judge caused the (European) gentlemen to be seated by him in the court. Look! my finger is cut. I cut it with my knife. Have all this wood cut by labourers. The door is open; shut it. Open the door. Have the box opened. Water was slowly coming out of the spring. Take my clothes out of the box. The young of animals are reared on milk. That woman suckles her child on milk. Cause these calves to be reared. When I went there, that man was dead.

Your honour's servants were beating me. The king, having called the executioner, had the prisoner killed. The things for the journey are laden on the camel. The camel-men are loading all the things on two camels. At what price is this thing sold in the market? I have sold my horse for three hundred rupees. Where were you yesterday? He placed in my charge all the money he had with him. I am now learning the Hindūstānī language with great labour and application. The Munshi who teaches me comes to me every day. The king has his child instructed in history and politics. That woman does not understand what your honour says (orders). If it be so, do you yourself make her understand.

Exercise 32.

برف دھوپ مین پگھلتي هي – سورج نے پاني پر سے برف کو پگھلایا –
اس موم کو آگ پر پگھلواؤ – قاصد بہت دیر مین پہونچا اور میرے روانہ
ہونے کے وقت اس نے اپني چٹّھي نہین حوالہ کي تھي – مین نے سنا کہ
یہہ خبر سچ نہین – جو کچھہ تم کہہ رہے ہو اُسے سنواؤ – مین اُسے شہر کے
باہر ملا – ان دونون چیزون کو اچھي طرح آپس مین ملاؤ – اُس سے
کچھہ پاني شراب مین ملواؤ – تم کیون اِدھر اُدھر چلتے ہو؟ وہ اپنا سر
اِدھر اُدھر هلاتا تھا – ان صندوقون کو گھر کے اندر اُٹھوا لیجاؤ – اگر مین
شرط جیت جاؤن تو مین تمھین ایک نذر دونگا – بادشاہ نے اپنے تمام دشمنون
کو مغلوب کیا – مین نہایت گہرے غم مین ڈوبا ہوا ہون – اُسنے لڑکے کو
پاني مین ڈال دیا اور وہ عنقریب ڈوب گیا تھا – بلّي بھیگي ہوئي تھي –
مین زمین کو بھگو رہا ہون اسکو نرم کرنے کے لیئے – جو کچھہ مین نے
تمسے کہا اُسے مت بھولنا – وہ جنگل مین اپنا راستہ بھول گیا – وہ عورت
اپنے بچّون کو رولا رهي تھي – صندوق کُھلا تھا مگر روپیہ گم تھا – دروازہ
کھولو اور مالي کو بلاؤ – جو کچھہ مین نے لکھا ہے تم سمجھتے ہو؟

Story 5.

ایک شخص ایک کاتب کے پاس گیا اور اس سے کہا کہ میرے واسطے ایک
چٹّھي لکھدو – اُسنے کہا میرے پانو مین درد ہے – اس آدمي نے کہا

مین تمھین کہین بھیجنا نہین چاھتا تم یہہ نامعقول عذر کیون کرتے ہو؟
کاتب نے جواب دیا تم سچ کہتے ہو مگر جب مین کسي شخص کي چٹّھي
لکھتا ہون تو مین ھمیشہ اُسکے پڑھوانے کے لیُے بلوایا جاتا ہون کیونکہ
کوئي اور شخص میرا خط نہین پڑھ سکتا •

Exercise 33.

Who killed that man? He has set down all the things on the table. Put my clock down on the shelf. They have eaten up all the food. Write a letter for me. He cut down all the trees that were in the garden. He can speak our language. Can you read my writing? No one would be able to read it except yourself. He can speak English a little. They have done eating. Have you done writing? When I arrived there, they had done reading. Having stood up he began to say. They began to read. You began to eat. He allows them to come to the house. Allow him to go. He gets (permission) to come. He will allow us to do whatever we wish. He reads (habitually) every morning. He writes (habitually) something every day. He always gives this injunction to his pupil. I wish to learn the Persian language. What do you wish to say? I wish to write a letter. On seeing this he threw down his daughter from the elephant. The soldier having drunk all the wine became quite insensible. Throw away the water from this wash-hand-basin. That man began to say that he was a very poor man and would not be able to pay this fine. Go to my room and bring my sword quickly. As the thief was fleeing from the treasury the watchman killed him with his sword. Those poor people are dying of hunger. What can I do, neither have I any food.

Exercise 34.

بادشاہ نے جلّاد کو قیدي کا سر کاٹنے کا حکم دیا ـ جب مین جو کچھ تمنے کہا
تھا اُسے بتلانے لگا وہ بہت برھم ھوگیا اور اُسنے روپیہ میز پر گرا دیا ـ
میرے بھائي نے تمام اپني جایداد جوُئے مین کھودي ـ چراغ کو میز پر رکھدو
اور میري جوتي اُتارو ـ مین آج شہر مین نہین جاسکتا لیکن کل مین

خود آؤنگا اور اپنے باپ کو اپنے ساتھ لاؤنگا ـ جب وے بول چکے تو
مین چلا آیا ـ تم اس دریا کے پار پیر سکتے ہو؟ نہین صاحب مین نہین
پیر سکتا لیکن یہ آدمي بخوبي پیر سکتا ہے ـ جب مین کھانا کھا
چکون تو باہر جاؤنگا ـ وہ دونون آدمي جب سڑک پر چلتے تھے بات
چیت کرتے جاتے تھے ـ جب وہ آدمي لکھ چکا تو مین اُٹھا اور اُسے
گالي دنیے لگا ـ یہ خوش خبري سنکر سب لوگ گاتے اور ہنستے چلے
گئے ـ جو کچھ تمنے مجھے کہا مین کل اُسے ضرور بتلا دونگا ـ وہ روز روز
یہان آتا ہے اور خبر کا کاغذ پڑھتا ہے ـ تم صاحبِ خانہ کو دیکھا چاہتے
ہو؟ ـ ہان اگر وہ مجھے اجازت دے ٭

Story 6.

ایک دن ایک شخص دو پہر کو اپنے ایک دوست کي ملاقات کو اُسکے گھر
گیا ـ ایسا ہوا کہ اُسکے دوست نے اُسے آتے دیکھا اور اپنے نوکرون سے کہا
جب فلان شخص آوے اور پوچھے کہ صاحبِ خانہ کہان ہے تم کہدینا
کہ وہ ابھي کسي کے ہان کھانا کھانے کو باہر گیا ہے ـ اتنے مین وہ آدمي
پہونچگیا اور اسنے پوچھا کہ صاحبِ خانہ کہان ہے؟ ـ انہون نے جواب
دیا کہ ہمارا آقا باہر گیا ہوا ہے ـ اُس آدمي نے کہا وہ بڑا بیوقوف ہے کہ
اسقدر گرمي مین گھر سے باہر نکل گیا ہے ـ صاحبِ خانہ نے کھڑکي سے سر
باہر نکالکر کہا کہ تم بہت ہي بڑے بیوقوف ہو جو اسوقت پھرتے ہو
کیونکہ مین تو دن بھر اپنے ہي گھر مین رہا ہون ٭

Exercise 35.

It is very hot to-day; but it was very cold yesterday. It was also very cold the day before yesterday. That gentleman came here in the winter, and now it is the rainy season. Do you know when he will go away? I think he will go away early to-morrow. I had come at the same time as that man came. Go away from here at once, and do not come again. Wherever you go, I will go too. As I came here, he had gone away from there. What business have you here? I have to go somewhere. At that hour

there was no one there. What is the thing for which you have the most inclination? I have a great inclination to learn languages. When suddenly I saw that terrible figure standing before me, I was much frightened. Whatever you say is quite correct. Go to the judge at once, and relate to him all these circumstances. Why don't you go? Doubtless it would be better that I myself should go. Certainly it is proper for me to do his work. It is proper to bestow gifts on servants now and then. Till now I had great hope of kindness from you. In my opinion (literally near me) it is not well to go there.

Exercise 36.

آجکل نوکر بہت سُست ہین — جب مین پہلے ہندوستان گیا تھا تو نوکر اب سے بہتر تھے — مین آج تمہارے ساتھہ نہین آسکتا لیکن البتہ کل آؤنگا — کچھہ مضایقہ نہین پرسون سہي — اسکو ابھي کرنا میرے لیُے بالکل نا ممکن ہے — مین سڑك پر چل رہا تھا کہ ناگاہ ایك شیر جنگل سے نکل آیا — مین بہت ڈرا اور جھٹ پٹ بھاگ گیا — تم کیون بھاگ گئے ایسا کرنے مین ہمیشہ بہت خطر ہے؟ البتہ مین بہت خطر مین تھا لیکن مین ایسے شغل کو جسمین خطر ہوا پسندکرتا ہون — ابتك مجھکو کسي قسم کا ڈر نہین لگتا ہے — جہان کہین مین جاتا ہون مین ہمیشہ بہت سے دوست پاتا ہون — کسي نہ کسي طرح مجھکو اس کام کي بابت بہت فکر ہو رہا ہے •

Exercise 37.

I have a curious thought in my mind. As I think, so you think also. It is true, I too have the same thought. Don't you remember where he was yesterday? I do not know exactly, but I suppose he has gone home to see his brother. Have you not heard that that young man was in a state of great intoxication? The report of this affair has spread throughout the whole cantonments. I am very sorry on account of this. You should write in this manner. In what manner should I come? Till now there was no occasion for coming here. Stay here until he orders you to go. Take care not to make a noise when he falls asleep. By chance the judge's

agent stayed in court. Perhaps he was aware that your honour wished very much to see him. At all events I wish to see him; especially because my case is very urgent. Certainly what your honour says is true, but does he agree to this? It is not a matter of favour; it is my right. *Finis.*

Exercise 38.

مین اس بات کے سننے سے بہت خوش ہون کیونکہ ہم سب کو اسکي نسبت بہت شك تها ـ الغرض مین اسکو بہت آساني سے کر سکتا ہون ـ اس بارہ مین بالکل کوئي دقّت نہوگي ـ جو کچهہ تمنے کہا وہ سنکر في الفور همکو تمام حکایت یاد آگئي ـ اگر اس عورت کے بچّہ ہوا تو وہ یقیناً کالا ہوگا ـ تم ایسا کیون کہتے ہو؟ مین اسلئے ایسا کہتا ہون کہ وہ خود ایسي کالي ہي جیسي حبشن ـ تم سچ مچ ایك دانا آدمي ہو ـ اسمین کوئي شك نہین ہے ـ وہ آدمي جسے کل تمنے میرے گهر مین دیکها تها گذشتہ رات مر گیا ـ جب وہ آیا تها تو بہت بیمار تها لیکن دن بدن بدتر ہوتا گیا ـ اُس سے دریافت کرو کہ وہ صندوق تیرا ہے یا نہین ـ وہ کہتا ہے کہ یہہ بلاشك میرا اپنا ہے *

Story 7.

ملك کشمیر مین کسي سوداگر کے پاس ایك ابي سینیا کا (حبشي) غلام تها جسکا پوست کوئلے کے مانذ سیاہ تها ـ ایك دن جاڑے کے موسم مین اُس غلام نے اپنے کپڑے اُتار دیئے اور کچهہ برف اُتها کر اُسکو اپنے بدن پر بہت محنت سے مَلنے لگا ـ اتنے مین اُسکا آقا اُسطرف آنکلا اور یہہ عجیب کیفیت دیکهکر اُسنے کہا کہ تو یہان کیا کر رہا ہے؟ غلام نے جواب دیا مین اپنے جسم کو برف سے مل رہا ہون تا کہ مین بهي اس ملك کے لوگون کے مانند سپید ہو جاون ـ اُسکے آقا نے ہِنسکر کہا اَئے بیوقوف بیفائدہ محنت مت کر تیرا جسم بیشك برف کو گهُلا دیگا لیکن تیرا پوست اُس سے سُپید نہین ہو جاویگا *

Exercise 39.

Tell him, if he does not come when I desire him, he shall be dismissed. Did the horse run away with you? My servant ran away with my money. He did it unintentionally. He did it purposely. When I require you, I will send for you. What day of the month is it? Does your horse shy? What is he to you? I would do it if I could. I could if I would. Allow him to come. He has not yet arrived. I am sorry to hear of your departure. Do not wait for me. I left my hat in the house. I lost my knife. Follow your nose. How many times have I told you to do this? Now recollect, and do so at all times. I repent having done this. If you had not been ashamed to write your name, you would have signed it to this letter. She is no better than she should be.

Exercise 40.

یِہ کتاب کام کي هي ـ تو میرے کُچھ کام کا نہین ـ اگر تم پِھر ایسا کام کروگے تو مار کھاؤگے ـ حق بات اِختیار کرو اور باطِل چھوڑو ـ اگر مین تمھاري جگھ پر هوتا تو ایسا نہ کرتا ـ اِس کام کے واسطے سرکار نے مُجھے چُن نِکالا هي ـ اگر تُم کل آئے هوتے تو طلب تُم کو مِلتا ـ مین نے یہان تک تُمھاري راہ دیکھي کہ تھک گیا ـ کل تم نے هم کو بڑي راہ دِکھائي ـ کب سے اُس کو نہین دیکھا ـ کب سے اِس گھوڑے پر کوئي چڑھا نہین ـ کب سے اُس نے شادي کي ـ کب سے اُس گھر مین کوئي نہ رہا (یا) کب سے وُہ گھر خالي پڑا هي ـ وُہ بولي کہ مین اُس کي بیٹي هون ـ دس دِن کے بعد مُجھے اُس گھر مین تین برس پُورے هونگے ـ وُہ بولتا هے کہ مین نہین آؤنگا ـ بہت کرِیگا تو کیا کرِیگا مار ڈالیگا ۰

Exercise 41.

I will rather die than beg. They are telling their story to the king. They killed their father on the road. Do tell me what you heard them saying! There is a thick fog this morning. Last night a great deal of dew fell. Did those people arrive yesterday or the

day before? This plan is apparently the best. There is no use in contesting the matter. An arrow buried itself in his side. He suspected something extraordinary. He looked in at the house-door. He bit that woman's ear with his teeth. He does not hesitate to do this. To preserve one's self-respect is essential. He suddenly fell on (attacked) them. There is no saying what the result may be. He got out of the way as quickly as he could. I foretold that. I like this place very much. To persevere in a work is essential to success.

Exercise 42.

شاید وُہ عورت حسین ہو تو ہو ـ وُہ خوشي کے مارے جامے مین نہین سماتا ہي ـ مین تم سے پچاس حِصّے زِیادہ محنت کرتا ہون ـ مین یِہ کام دِل و جان سے کرونگا ـ بازار کے لوگون کا بہت سا پیسا اُس پر نکلتا ہي ـ بہت دِن ہوے وُہ میري ملاقات کو نہین آیا ـ اُس کے پاس اپني اِحتیاج سے زِیادہ ہي ـ اُس کے کام مین ہاتھہ مت ڈالو ـ وہ کوئے مین کود پڑا ـ وُہ کوئے مین سے جست کرکے باہر نکلا ـ اُس نے اُس کے دو ٹکڑے کئے ـ اُس نے اُس کو پہچانا ـ یون کرنا اُسے کچھہ مُشکِل نہ پڑا ـ اُس کو لکڑي سے خوب مارو ـ ایسا کرنے مین اُس کي کُچھہ خطا نہین ـ وہ تم سے بِہتر ہي ـ کتّا اُس شخص پر بھونکا ـ اُس نے اپني خرابي کا احوال بڑھاکر کہا ـ چل اپنا کام کر ـ اُس نے اُس کو عرضي دي *

Story 8.

ایک شخص کے گھر مین روپئے کي تھیلي چوري ہوي تھي ـ روپئے کے مالک نے اُس شہْر کے قاضي کو خبر دي ـ قاضي نے فوراً گھر کے سب آدمیون کو اپنے سامھنے طلب کیا لیکن بعد بہت تحقیقات کي چور کو نہین پہچان سکا ـ آخر اُسنے اُنسے کہا کہ آج رات کو مین ہر ایک کو تم مین سے ایک ایک لکڑي جو طول مین ایک ہاتھہ لمبي ہو حوالي کرونگا اور ایسا ہو جائیگا کہ اُس آدمي کي لکڑي جو چور ہے اور لکڑیون سے ایک اُنگل بھر بڑھہ جائیگي ـ یہہ کہکر قاضي نے ہر ایک کو ایک ایک لکڑي دِي اور سب کو رُخصت کیا ـ رات مین وہ چور ڈرکر اپنے دل مین کہنے لگا کہ مین

ايك أنگل بهر اپني لكڙي سے كاٹ ڈالون تو صبح كو باقي سب لكڙيون سے طول مين برابر هو جائيگي ـ آيسا هي فكر كركے أسنے ايك أنگل بهر لكڙي كاٹ ڈالي اور دوسري روز اور آدميون كے ساتهہ حاضر هوا ـ قاضي نے سبكي لكڙيان جو ديكهين تو چور كو پهچانا ٭

Exercise 43.

They overtook him. I entreat you to do this very secretly. I cannot conquer him. A man came for service. Five days hence I am going to Bombay. The hen laid eggs. Why do you reject your food? Do not let him want anything. He struck out into the river. I am not pleased with him. A traveller was passing by. Carry it off with a joke. Let every one look out for himself. He fled for his life. I made particular inquiry. No one could equal him in leaping. He conceals it all in his breast. He is not one of us. The sticks were exposed for sale. What will you take for this? I will give it you into the bargain. His lodging is inconvenient. They were formerly acquainted.

Exercise 44.

أس كے بغير همارا كام نہ چليگا ـ وُہ مرنيكے قريب تها ـ نوكرون نے دروازہ كُهلا ركها تها ـ وہ بهانے كرنے لگا ـ يہ كهيت كاٹنے كے لائق هي ـ يہ اِمتحان كئي دِن تك چليگا؟ ايك دِن مين تو كئي كوس چل سكتا هے؟ بنے تو آو ـ مين جهان لگ چل سكا چلا ـ وہ ميرے گهر كو آيا كرتا تها ـ مين أس پر فرياد كرونگا ـ ميري داد دو ـ كاشكے مين نے أسے ديكها هوتا ـ ايسا كرنے سے تُمهارا كيا مطلب هي ـ يہ چا كِتنے دِن تك چليگي ـ كم مين كم مُجهے اس مُلك مين اڑهائي برس هوے هونگے ـ رستے مين وہ ميري نظر نہ پڑا ـ مُجهے اتنے پيسے دينے كا مقدور نهين ٭

Exercise 45.

What sort of grain is produced in this country? Where were you born? He is noted for that. The appointed time is past. I saw what was going on. Good men are scarce in the world, but

bad men are plentiful. Why have you been so late to-day? He tripped and stumbled. What is the matter with you? You are very lazy. A friend in need is a friend indeed. There is no comparison between them. Keep a civil tongue in your head. There is a great deal of water in that puddle.

Exercise 46.

دُشمن نے شِکست کھائي بہت سے لوگ اُن کے مارے گیئے اور گھایِل ہوئے اُنکے توپین ہمارے ہاتھہ آیٔں اور سارا اسباب اُن کا لوٹا گیا ـ جب مین نے اُن سپاہیون کو آگے بڑھنے کا حُکم کیا اُنھون نے ہتھیار زمین پر ڈال دیئے اور بولے کہ جب لگ ہماري حرجي ہوئي طلب ہمین نہین ملیگي تب لگ ہم ایک قدم آگے نہ بڑھینگے ـ اُس سِپاہي نے اپنا لشکري سامان بیچ ڈالا تِس تقصیر پر چھہ مہینے تک قید خانے مین قید ہوا اور ایک برس تک آدھا پگار اُس کا کاٹا گیا ـ اگر مین نوکري مین سے برطرف نہ ہوا ہوتا تو مُجھے دس روپئے کا بیٹھا پگار مِلتا ◆

Exercise 47.

There is no need of further proof, he is a spy; take him and hang him up to the nearest tree. As the enemy were retreating we were advancing. To what corps do you belong? How many years have you been with it? What service have you seen? When you were on service had you any fighting or not? How many were killed and wounded? After the enemy fled, to what distance did you pursue them? If the enemy had stockaded themselves, could you have attacked them with success or not? Did you take the enemy by surprise or were they prepared to receive you?

Exercise 48.

قلعہ ہاتھہ آنے کے بعد تمہین کُچھہ پَیسا ہاتھي گھوڑے اونٹ بیل وغیرہ مِلا کہ نہین؟ توپخانے کي توپون نے بہت سا قتل عام کیا اور بھگاڑا بڑا سا تھا کہ نہین؟ ایسا نظر آتا تھا کہ وے ہمارے رسالے سے بہت ڈرتے تھے اور اُن کا ایک حملہ بھي اُٹھا نہ سکے ـ قلعہ لینے کے بعد ہمین معلوم

پرا کہ اُنھون نے اپنے مردون کي لاشين ایك خندق مين جو قلعے کے آس پاس تھي ڈال دی تھين ـ جو لوگ زخمي تھے اُن کو دھوپ مين پیاسے چھوڑ کر گئے تھے ـ بہت سے بھگوڑے پکرے گئے اور اکثر جو ڈر پوکنے تھے اُنھون نے اپنے تیئن پاني مين ڈال دِیا ٭

Story 9.

ایك شخص پیٹ کي درد سے بے قرار ہو کر کِسي طبیب پاس آیا اور کہنے لگا کہ ائے طبیب صاحب خدا کے واسطے مجھے دوا دیجئیو نہین تو شکم کي درد سے مر جاؤنگا ـ طبیب نے اُس سے پوچھا کہ تو نے آج کیا کھایا ہے؟ جواب دِیا فقط ایك ٹکڑا جلي ہوئي روٹي کا ـ یہہ بات سُنکر طبیب نے کہا کہ مُجھے آنکھہ دکھلاؤ ـ پھر ایك شخص اپنے خدمتگارون مین سے بُلاکر بولا کہ آنکھون کي دوا لاؤ ـ وُہ بیمار اِس بات کے سنتے ہِي چلاّیا کہ ائے طبیب! یہہ کون سا مقام خوش طبعي کا ہے؟ مین پیٹ کي درد سے مرجاتا ہون اور تو آنکھون کي دوا بتاتا ہے ـ آنکھہ کي دوا شکم کي درد سے کیا علاقہ دکھتي ہي؟ طبیب نے جواب دیا کہ مین اول چاھتا ہون کہ تیري آنکھون کا علاج کرون اِس واسطے کہ معلوم ہوا کہ سیاہ اور سفید مین تفاوت نہین کر سکتا نہین تو کبھي جلي ہوئي روٹي نہ کھاتا ٭

Exercise 49.

Tell the sergeant to tell those men if they again behave themselves in such a disorderly manner they will be most severely punished. The men are coming to me every day and are very importunate for their arrears of pay. They also say that the rupees they received for this month's pay are all counterfeit and they want them changed. The prisoner intentionally absented himself from the evening roll-call and when asked, he replied, it was his intention to leave the service in a day or two. I directed the sappers and miners (navvies) to cut away the bushes on the side of the road, so that our march might be facilitated. What made you suppose that the prisoner was not able to stand on

sentry? He moved in a very unsteady manner like a drunken person. Do you not know that there is a general order forbidding a sergeant in charge of a guard to leave it at any time?

Exercise 50.

کورٹ کا حُکم ھوا کہ صوبیدار تین مھینے تك اپنے درجے اور پگار سے موقوف رھے ـ صوبیدار کو مارتے وقت قیدي جو جو بات بولا سو ٹھیك ٹھیك تم کو یاد ھي ـ سپاھي کے حق مین سب سے پہلا کام یہہ ھي کہ حُکم مانے ـ اِس کورٹ کے کِسي مجلِسي پر تُجھے کُچھ حرکت لیني ھي ـ ھان مین فلانے صاحِب پر حرکت لیتا ھون ـ نایك نے بارہ بجے مجھہ کو حُکم کیا کہ تو اکیلا جاکر فُرضے کے دروازے پر جو پھرے گري ھي اُس کي بدلي کر سو تم نے سُنا کہ نہین؟ میري تلوار اِتنے دِن تك میان مین رھنے سے زنگ کھاگئي ھي ـ فقط

Story 10.

ایك واعظ کِسي گانْو مین کِتنے ایك آدمیون کو وغط کرتا تھا اِس مین کوئي گنوار بھي وھان آبیٹھا اور لگا اُس کو منھہ دیکھہ دیکھہ بیقرار ھو رونے ـ اِس کو روتا دیکھہ سب نے جانا کہ یہہ کوئي بڑا مومِدل ھے جو اِتنا روتا ھے ـ ایك نے اُس سے پوچھا کہ بھائي! سچ کہہ تو جو اِتنا روتا ھے تیري دِل مین کیا آیا ھے؟ واغط کو اُنگلي سے بتا بولا کہ ان میان کي ڈاڑھي ھلتي دیکھہ مُجھے اپنا مؤا ھؤا پیارا بکرا یاد آیا کہ جب نہ تب اُس کي بھي اِسي طرح ڈاڑھي ھلتي تھي اِس لئے مین روتا ھون ـ یہہ سُن سب کھل کھلا اُٹھے اور واغط شرمندہ ھو دم کھا رھا ـ فقط

MANUSCRIPT EXERCISES.

Exercise 2.

ایک اچھّا آدمی۔ دولتمند باپ۔ اونچا گھر۔ چھوٹا گھوڑا
ایک سُست عورت۔ ہوا صاف ہے۔ وہ غریب
آدمی سُست ہے۔ ہاتھی ایک بڑا جانور ہے۔ شریر
لڑکا خراب بیٹا ہے۔ گھر بلند ہے۔ درخت چھوٹا
ہے اور گھر بڑا۔

Exercise 4.

ایک دولتمند دولہا اور ایک غریب دولہن۔ چچا
ایک اچھّا آدمی تھا لیکن چچی بہت شریر تھی۔ وہ
ایک خوبصورت کُتّا ہے لیکن یہ بلّی بدصورت ہے۔
باپ مالی تھا اور بیٹا بڑھئی ہے۔ شیر اور شیرنی۔
اور باگھ اور باگھنی۔ وہ مُشکی گھوڑا خوبصورت جانور
ہے۔ وہ قاضی عقلمند اور عادل آدمی تھا۔

Exercise 6.

لوہار کی جورو کی بہن بہت بدصورت عورت ہے۔ پانی
اچھا ہے لیکن گاے کا دودھ بُرا ہے۔ کَل روٹی بہت
اچّھی تھی۔ قاضی عدالت میں تھا۔ گھوڑا سڑک پر تھا
اور عورت گھر میں تھی۔ گدھے کی دُم سفید ہے اور
بندریا کا سر سیاہ ہے۔ وہ آج راجا کے خوبصورت
باغ میں تھا۔ درخت قصبہ میں بہت خوشنما اور بلند ہیں
یہ لڑکا بہت سُست ہے لیکن وہ لڑکی بہت مشقتی ہے۔
وے قاضی کے بچے نہیں ہیں لیکن راجا اور رانی کی
بیٹیاں ہیں۔

Exercise 8.

اُس دولتمند آدمی کی جورو بہت بیمار ہے۔ دھوبن کے
کپڑون سے لوہارن کے کپڑے زیادہ صاف ہیں۔
وہ قاضی سے زیادہ منصف آدمی ہے لیکن وہ اُس سے
زیادہ عقلمند نہیں ہے۔ کُتّے اور گھوڑے صاف
حیوان ہین لیکن بلّے اور بندریان بہت میلے ہین۔ میری
مان سے میری چچی خوش تر ہے اس واسطے کہ وہ ایک بہت
اچّھی عورت ہے۔ میری بہن کی بیٹیان بہت اچّھی لڑکیان
ہیں لیکن اُسکے بیٹے نہایت بُرے لڑکے ہین۔ ہاتھی گھوڑون سے
زیادہ بڑے اور زیادہ ہوشیار ہیں۔ میرے باپ کا گھر ایک
بہت بڑے باغ مین تھا۔ یے آدمی کل شہر میں تھے اور
آج بہت سے آدمی وہان ہیں۔

Exercise 10.

میرا باپ شہر میں رہتا ہے - اس چیز کا کیا دام ہے؟
یہ بہت سستا ہے - آج شہر کی خبر کیا ہے؟ اس قصبے
کا کیا نام ہے؟ وہ قصبہ نہین ہے وہ صرف ایک گانو ہے -
کیا اس میں بہت سے مرد اور عورتیں ہین؟ اس وقت
کیا بجا ہے؟ اس وقت پانچ بجے ہین - دو آدمی اور ایک
لڑکا سڑک پر جنگل کی طرف چلے جا رہے تھے - دریا
پہاڑون سے سمندر کی جانب بہتا ہے - اس مین مچھلیان
بہت بڑی اور اچھی ہین - شکاری ہاتھی پر سے زمین
پر گر پڑا - مین سات روز اپنے چچا کے گھر مین رہا - اور دس
روز اپنی مان کے دوست کے گھر مین -

Exercise 12.

کیا یہ تمھارے بھائی کا گھر اور باغ ہے؟ نہین گھر راجا کا ہے اور
باغ میرے چچا کا ہے۔ اُنکے گدھے ہمارے گدھون سے بڑے
نہین ہین لیکن اُنکے اونٹ زیادہ اچھے ہین۔ ہمارے باپ کا نوکر
تھوڑی روٹی لانے کے لیئے بازار کو جاتا ہے۔ وہ گذشتہ رات کو
دہلی سے واپس آیا ہے۔ میری چچی کے سائیس کا دوست اصطبل کے
نزدیک درخت کے نیچے سوتا ہے۔ بازار مین آج گیہون کا کیا نرخ ہے؟
آجکل بہت مہنگا ہے۔ مین سنتا ہون کہ کل شہر مین اٹھارہ آدمی
ہیضہ سے مر گئے۔ اب چلے جاؤ اور مجکو زیادہ مت دق کرو۔

Exercise 14.

آج فجر باغبان مع میرے باپ کے تین گدھون کے باغ مین تھا۔ تمھارا باپ
آج کیسا ہے؟ وہ بہت بیمار ہے اور میری مان بھی۔ اُسکی عمر کتنی ہے
وہ بہت بوڑھا ہے لیکن میری مان ابھی جوان ہے۔ تمھاری بیٹی جوان
ہے یا بوڑھی؟ وہ آج تیئیس برس کی تھی۔ اُسکے بھائی کی کیا عمر ہے؟ وے
دونون ہمعمر ہین۔ وہ سپاہی جو پل کی طرف چل رہا تھا اُسکے
گھر گیا اور پھر اُسکے بھائی کے گھر۔ اُس نوکر کا کیا نام ہے جو کل میرے
ساتھ بازار مین تھا؟ اُسکا نام کریم بخش ہے اور اُسکا باپ میرا سائیس ہے
کیا یہ سڑک تمھارے گھر اور شہر کے درمیان مین سیدھی ہے؟ میرے دونون
گھوڑے بہت میلے تھے۔ مجکو کچھ اور روٹی اور گوشت دے۔ صاحب اور
باقی نہین ہے۔ جب ہم اپنے وطن مین تھے تو جہان کہین میرا باپ جاتا تھا وہان
مین بھی جاتا تھا۔ کل جب تم گھر مین آئے تو مین باہر جا رہا تھا۔

Exercise 16.

ایک حوالدار اور دو نایک اور چودہ سپاہی چوکی کے گھر میں تھے۔
وے وہاں کسواسطے تھے؟ وے وہاں شہر کی محافظت کے واسطے
تھے۔لوہارن کے پاس اس کی ٹوکری میں دو بطخیں پانچ جوڑے اور
چوبیس انڈے تھے۔اس آدمی کے بارہ بچے ہیں پانچ بیٹے اور سات
بیٹیاں۔ وے سب اپنے والدین کے ساتھ ایک چھوٹے سے گھر میں
رہتے ہیں۔میں کل صبح کو گیارہ بجے تک گھر میں ہونگا اور اس کے بعد
میں شہر میں ہونگا۔اگر میں وہاں ہوتا تو ایسا نہ ہوتا۔کل شام کو
چھ بجے تم کہاں ہوگے؟ میں شہر کے دروازہ کے قریب قاضی کے
باغ میں اپنے چچا کے ساتھ ہونگا۔آج کل رات کو ہوا بہت سرد
ہوتی ہے لیکن دن کو دھوپ کی گرمی ہو جاتی ہے۔ایک ہفتے
میں سات روز ہوتے ہیں اور ایک مہینے میں تیس یا اکتیس روز
ہوتے ہیں اور ایک برس میں بارہ مہینے ہوتے ہیں۔چار پیسوں کا
ایک آنہ ہوتا ہے اور سولہ آنوں کا ایک روپیہ اور سولہ روپیوں کی
ایک اشرفی۔سولہ چھٹانک کا ایک سیر ہوتا ہے اور چالیس
سیر کا ایک من

Exercise 18.

اگر مین وہان جاؤن تو اپنے بھائی کو جو ایک سپاہی ہے دیکھون گا۔ مین اپنی بہن سے شام کے وقت ملون۔ وے جسقدر چاہین مجھے مارین پھر مین اُنکے احکام نہ مانونگا۔ گھر مین جاؤ اور میری ٹوپی جو میرے کمرے کے اندر ہے لے آؤ۔ سائیس سے کہو کہ گھوڑا لے آوے۔ یہان آؤ اور مجھسے بات کرو۔ جلدی کرو اور وہ کتاب لے آؤ۔ وہ کتاب کہان ہے؟ وہ دوسرے کمرے مین میز پر ہوگی۔ مجھے وق مت کرو۔ تم اپنے کام کی طرف دھیان کرو اور جو مین کہتا ہون ویسا کرو۔ کل مین شہر مین جاؤنگا اور پچاس بھیڑین اپنے باپ کے واسطے خریدونگا۔ تم میرے ساتھ نہین جاوگے بلکہ گھر مین ٹھہروگے۔ راجا اپنے ہمراہ دہلی مین کتنے سپاہی لیجاویگا؟ وہ چالیس سپاہی اور تیس گھوڑے لیجاویگا۔ حضور براہ مہربانی بیٹھینگے اور تھوڑی شراب نوش فرماوینگے؟ مہربانی سے جو کچھ مین کہتا ہون سُنئے۔ حضور کا مزاج مبارک کیسا ہے؟ شور مت کرو مگر گھر سے باہر نکل جاؤ۔

Exercise 20.

اگر کل مین تمھارے باپ کو اُسکی دُکان مین دیکھتا تو مین اسکو کچھ
روپیہ دیتا۔ جب مین سڑک پر چل رہا تھا تو مجھے ایک آدمی ملا۔
وہ گھوڑا جو آپ کل بازار مین دیکھتے تھے مشکی تھا اور مین مالک
کو جانتا ہون جو اُسے بیچنا چاہتا ہے۔ تم اُن ادمیون کو جانتے
ہو جو کل شہر مین میرے گھر پر آئے تھے اور چوک مین بڑے
درخت کے تلے بیٹھے تھے؟ ہان مین اُنھین جانتا ہون وے
قاضی کے نوکر تھے۔ تم ہر روز شہر کے بازار مین جاتے ہو؟
نہین اب مین بہت کم جاتا ہون لیکن پیشتر مین ہفتہ مین دو دفعہ
جاتا تھا۔ اس خچر کا کیا دام ہے؟ مین اِسکے لئے پچپن روپئے
تمھین دونگا۔ سپاہی نے کہا کہ دفعدار نے مجھے اسکی بندوق اور
سنگین لانے کے واسطے کہا تھا۔ کل مین مفصل مین اپنے بھائی کے
گھر جاؤنگا۔ مین ایک گھوڑا مول لینا چاہتا ہون لیکن مین اسکے
لئے ساٹھ روپئے سے زیادہ نہین دیسکتا۔ اصطبل مین جاؤ اور
سائیس کو میرے واسطے نقرہ گھوڑا لانے کے لئے بولو۔ نقرہ گھوڑے
کو نعلبندی کی حاجت ہے کیا مین اُسے لال گھوڑا لانے کے لئے

کہدون ؟ مین اب سوار ہوکر باہر جاتا ہون پس خبردار میرے
لوٹ آنے سے پہلے میرا غسل خانہ تیار کردینا۔ نعلبند کو بلواؤ
اور اُس سے کہو کہ نقرہ گھوڑے کی چو بندی بہت جلد کرے۔
سلوتری سے بولو کہ مین اسے دیکھنا چاہتا ہون۔

Exercise 22.

کل ہیں بازار میں تھا اور میں نے ایک مرد اور ایک عورت کو
ایک بڑے ہاتھی پر سوار دیکھا۔ وے کون تھے اور ہاتھی
کس کا تھا؟ وے ہگلی کے تحصیلدار کے نوکر تھے۔ اور وہ
ہاتھی اُن کے آقا کا ہے ÷ صاحب نے مجھ کو اپنے پاس بلایا
اور تب مجھ کو حکیم کے پاس جلد جانے کا حکم دیا۔ اُس نے تم کو
کیا کہا؟ اُس نے کہا کہ جلدی کرو۔ اور فوراً پھر واپس آؤ۔
جب میں حکیم کے گھر پہونچا تو وہ باہر گیا ہوا تھا۔ اور اُس
کے خدمتگار نے مجھ سے کہا کہ وہ شام سے پہلے واپس
نہیں آوے گا ÷ تم نے کبھی شہر بنارس دیکھا ہے؟ ہاں۔
میں وہاں اپنے باپ کے ساتھ دو سال کے آگے تھا ÷ فقیر
میرے دفترخانہ میں آیا اور میں نے اُس کو چار روپئے دئے۔
اُس نے تم سے کتنا مانگا تھا؟ اُس نے کہا کہ میں بہت غریب
ہوں اور مجھ کو دو روپیہ کچھ کپڑا خریدنے کے لئے درکار ہیں ÷
کل بازار میں تمہارے باپ سے میری ملاقات ہوئی۔ اور
اُس نے مجھ کو ساٹھ روپیہ کی ہنڈی دی ÷ تم کو معلوم

ہے کہ خدمتگار نے شہر سے کیا خریدا ہے ؟ وہ اپنے ساتھ بہت
سا روپیہ لے گیا تھا اور اُس نے چائے اور مصری اور آٹا اور
بتّیاں اور تیل اور صابن اور کِشمش اور نارنگیاں اور نیمبو اور
سیب اور ناشپاتیاں اور سب قسم کے میوے خریدے ٭
تم نے ہندوستانی زبان سیکھی ہے ؟ میں نے چند صفحے
پڑھے ہیں ٭ نوکر چائے اُٹھا لے گیا ۔ اور کچھ شراب لے
آیا ٭

Story 1.

ایک دن گرمی کے موسم مین ایک بادشاہ اور اسکا بیٹا
شکار کو گئے ۔ جب ہوا بہت گرم ہو گئی تو اُن دونون نے
اپنے لبادے کسی مسخرے کی پیٹھ پر ڈال دئے ۔ بادشاہ
نے ہنسکر کہا اے مسخرے ایک گدہے کا بوجھ تیری پیٹھ
پر ہے ۔ مسخرے نے جواب دیا حضور سچ مین دو
گدہون کا بوجھ اُٹھائے ہوئے ہون ۔

Exercise 24.

جب مین گھر کو گیا تو مین نے سنا کہ وہ عورت مر گئی- یہ خبر سنتے ہی
مین دہلی کی طرف روانہ ہُوا- سائیس نے گھوڑے پر زین ڈالا
اور اُس کو اصطبل سے نکال کر سڑک پر آ رہا تھا- سپاہیون نے
شہر مین جا کر فساد کرنا شروع کیا- مین نے عورت کو باغ مین
روتے ہوئے پایا لیکن بچے گا رہے تھے اور کھیل رہے تھے- اے لڑکے تم کیون
رو رہے ہو- مالی مجکو ایک چھڑی سے مارتا رہا ہے- وہ
آدمی کون ہے اور یہان کس واسطے آیا ہے؟ تمنے میرے
کپڑے کہان رکھے ہین مین اُنہین کہین نہین پا سکتا؟ تم اُنہین
اپنی خوابگاہ مین بڑے صندوق کے اندر پاؤ گے- خانسامان بازار
سے ابھی واپس آیا ہے؟ جس وقت تم اُسے دیکھو تو اُسکو کہدو کہ مین اُسے
باورچی خانہ مین دیکھنا چاہتا ہون- افسر کو دیکھتے ہی سپاہی اُٹھ کھڑے
ہوئے اور اُسکو سلام کیا- مجکو کچھ کاغذ لا دو تو مین اپنے باپکے ایک چٹھی لکھون
میز پر صندوق مین اور کاغذ ہے؟ اُس مین دیکھکر مین آپکو بتلاؤنگا
اگر تم پھر وہان جاؤ گے تو تم سخت سزا پاؤ گے- مجھے کل صبح بہت
سویرے جگا دو-

Story 2.

ایک شیر اور ایک آدمی نے ایک مکان مین اپنی تصویرین دیکھین۔ آدمی نے شیر سے کہا تو نے آدمی کی شجاعت دیکھی کسطرح اُسنے شیر کو مغلوب کیا ہے۔ شیر نے جواب دیا اس تصویر کا مصوّر آدمی تھا اگر اسکا مصوّر شیر ہوتا تو اس طرح نہ ہوتا ۞

Exercise 26.

بھگوان پور کا تحصیلدار آج آیا تھا۔ وہ کیا چاہتا تھا؟ وہ کہتا تھا
کہ میں حضور سے ملاقات کرنا چاہتا ہوں۔ اگر وہ پھر آوے تو
اُسے کہدینا کہ میں کل دوپہر کو دفترخانہ میں ہونگا۔ رام داس سوداگر
ایک ہنڈی لایا ہے اور وہ بدلے میں نقدی مانگتا ہے۔ ہنڈی
کتنے کی ہے؟ یہ پچاس روپیہ سات آنے اور چھ پائی کی ہے۔
بہت خوب اگر وہ اسکو کچہری میں لاویگا۔ تو اس کی نقدی پاویگا۔
یہ ملک بہت ناتندرست ہے۔ یہاں بہت لوگ تپ سے
مرتے ہیں۔ مجھکو کچھ صابن ہاتھ اور مونہ دھونے کے لئے چاہئے
گھر میں نہیں ہے۔ تو جلدی کرو اور تھوڑا بازار سے پارسی کی
دکان سے لے آؤ۔ کوئی اور چیز بھی اس ہی وقت لیتا آؤں؟
ہاں کچھ بتّیاں اور کچھ تیل لے آؤ۔ کوئی اور بھی چیز صاحب؟ نہیں بس
اس آدمی نے گھوڑے کو چھڑی سے مارا یا چابک سے۔ اُس نے
کئی دفعہ اُس کے سر پر چھڑی سے مارا۔ اس سے کیا فائدہ ہے؟
اس سے بالکل کچھ فائدہ نہیں لیکن وہ آدمی بہت بدمزاج ہے اور
میں اسکو موقوف کردونگا۔ وہ عورت نہ سمجھی جو کچھ قاضی نے اسکو کہا

وہ بہت بیوقوف تھی۔ تم نے اُس کو ایک چٹھی کیوں نہیں لکھی
میں نے لکھی مگر وہ چلا گیا تھا۔ آج صبح تمکو حاضری کے لئے کیا
ملا تھا۔ ہمیں قہوہ اور روٹی اور انڈے اور شہد اور میوہ ملا تھا۔
حاضری کے لئے مجکو چاے بہ نسبت قہوہ کے زیادہ پسند ہے۔
میں نے کہا کہ جو کچھ اس آدمی نے مجھے کہا تھا۔ میں نہیں سمجھا
تھا۔

Story 3.

ایک اندھیری رات کو ایک اندھا آدمی ہاتھ مین چراغ پکڑکر
اور کاندھے پر گھڑا لیکر بازار مین جا رہا تھا۔ کسی شخص نے
اُسکو کہا اے بیوقوف تیری آنکھون مین دن اور رات
یکسان ہے تجکو چراغ سے کیا فائدہ ہے؟ اس اندھے
آدمی نے ہنسکر کہا تو بڑا احمق ہے کیا تو خیال کرتا ہے
کہ چراغ میرے فائدہ کے لئے ہے نہین یہ بالکل تیرے
واسطے ہے تا تو اندھیرے مین میرے گھڑے کو نہ
توڑے۔

Exercise 28.

میرا بھائی سپاہی کے ساتھ قلعہ میں دیکھا گیا تھا- اُس کو
کس نے دیکھا تھا؟ دفعدار نے اُس کو دیکھا تھا اور پکارا تھا-
جو الفاظ جلدی میں بولے جاتے ہیں اُن پر اکثر فرصت میں پچھتانا
ہوتا ہے- بھیڑیں بازار میں پندرہ پندرہ روپیہ پر بکتی ہیں- کل چوزے
اور بطخیں بہت سستی تھیں- وے آٹھ آٹھ آنے کو خریدی
گئیں- ضلعدار کے ہمراہ کتنے سپاہی ضلع میں لیجائے گئے تھے-
وہ صرف ایک دفعدار اور دس پولیس کے سپاہی اپنے ڈیرہ
کی حفاظت کرنے کو لے گیا تھا- جب یہ غریب آدمی دریا سے نکالا
گیا- تو وہ عنقریب مردہ تھا- وہ پانی میں کس طرح گر پڑا؟ وہ
مچھلی مارتا تھا اور کشتی سے باہر گر گیا- اگر میں پٹیا گیا تو میں حاکم
کے پاس نالش کروں گا- میں کل شہر کے دو دغابازوں سے
بہت بری طرح پٹا تھا- وہ آدمی گھوڑے پر سوار جاتا ہوا گر پڑا-
اور اُس کا بازو ٹوٹ گیا- مورچہ بندی جو گاؤں کے باہر بنائی
گئی تھی سب برباد ہو گئی- اگر ہم اُس آدمی کو گرم کپڑے
دیتے تو وہ جاڑے سے نہ مرجاتا- جب تم وہاں پہونچو گے- تو

ہم اپنا کام ختم کر چکیں گے ۔ تمہارا باپ بھی وہاں ہوگا ؟ وہ شاید آتا ہو ۔ لیکن یقین نہیں ہے ۔ وہ غالبًا اور کہیں جاتا ہوگا ‡

Story 4.

ایک بہت غریب آدمی ایک بڑے دولتمند آدمی کے پاس گیا اور کہا کہ ہم دونون آدم اور حوا کے بیٹے ہین اسلئے بھائی بھائی ہین تم بہت دولتمند ہو اور مین بہت مفلس ہون مجکو حصہ برادرانہ دو ۔ دولتمند نے یہ سُنکر اُس غریب آدمی کو ایک پیسہ دیا ۔ غریب آدمی نے کہا اے صاحب تم مجکو حصہ برادرانہ کیون نہین دیتے ۔ اُسنے جواب دیا اے میرے اچھے دوست قناعت کر اگر مین اپنے سب غریب بھائیون کو ایک ایک پیسا دیتا تو میرے پاس کچھ بھی باقی نہ رہتا ۔

Exercise 30.

چڑیاں ہوا میں اڑتی ہیں جانور زمین پر چلتے ہیں اور مچھلیاں پانی میں پیرتی ہیں
جب میں گھر میں آیا تو وہ آدمی اٹھہ کھڑا ہوا۔ اس نے اپنی تلوار اپنے سر سے اونچی
اٹھائی۔ جب جہاز غرق ہوا تو اکیلا میں بچ گیا تھا۔ اگر وہ جلدی پہونچتا تو وہ اپنی
جان بچاتا۔ گھڑی گیارہ بجا رہی ہے۔ اے بگل بجانے والے ٹھور رہنا بجاؤ
گھر گارے اور اینٹ سے بنتا ہے۔ میں اپنا گھر باغ کے بیچ میں
بناؤنگا۔ مہاجن اپنا نیا گھر شہر کے باہر بنوا رہا تھا۔ جب تم پہونچے تو میں
چٹھی پڑھ رہا تھا۔ تمہارے آنے سے پہلے میں چٹھی پڑھوا کر سن چکا تھا
دیکھو کل اسکو چٹھی پڑھکر سنائی جاوے۔ درختوں پر میوے پک
رہے ہیں۔ باورچی اس آدمی کا کھانا تیار کرتا ہے۔ انھیں کہو کہ میرا کھانا فوراً تیار کریں
جہاز دریا میں چل رہا تھا۔ لوگوں کو جلد تر چلاؤ۔ یہ ایک گھڑی زمین کے اندر چھپا ہوا تھا۔
میں نے اسکو دشمن سے ایک پرانے لوئے میں چھپایا۔ اسنے اپنے دوست کو غار میں چھپوایا۔
میں اپنے گھوڑے سے گرتا ہوں —

Exercise 32.

برف دھوپ مین گھلتی ہے۔ سورج نے پانی پر سے برف کو پگھلایا۔ اس موم کو
آگ پر پگھلواؤ۔ قاصد بہت دیر مین پہونچا اور میرے روانہ ہونے کے وقت
اس نے اپنی چٹھی نہین حوالہ کی تھی۔ مین نے سنا کہ یہ خبر سچ نہین۔ جو کچھ تم
کہہ رہے ہو اُسے سنواؤ۔ مین اُسے شہر کے باہر ملا۔ ان دونون چیزون کو
اچھی طرح آپس مین ملاؤ۔ اُس سے کچھ پانی شراب مین ملواؤ۔ تم کیون
اِدھر اُدھر چلتے ہو؟۔ وہ اپنا سر اِدھر اُدھر ہلاتا تھا۔ ان صندوقون کو گھر کے
اندر اُٹھوا لیجاؤ۔ اگر مین شرط جیت جاؤن تو مین تمھین ایک نذر دونگا۔
بادشاہ نے اپنے تمام دشمنون کو مغلوب کیا۔ مین نہایت گہرے غم مین
ڈوبا ہوا ہون۔ اُسنے لڑکے کو پانی مین ڈال دیا اور وہ عنقریب ڈوب گیا تھا۔
بلّی بھیگی ہوئی تھی۔ مین زمین کو بھگو رہا ہون اسکو نرم کرنے کے لئے۔
جو کچھ مین نے تمسے کہا اُسے مت بھولنا۔ وہ جنگل مین اپنا راستہ بھول گیا۔
وہ عورت اپنے بچون کو رلا رہی تھی۔ صندوق کھلا تھا مگر روپیہ گم تھا۔
دروازہ کھلواؤ اور مالی کو بلاؤ۔ جو کچھ مین نے لکھا ہے تم سمجھتے ہو؟

Story 5.

ایک شخص ایک کاتب کے پاس گیا اور اس سے کہا کہ میرے واسطے
ایک چٹھی لکھدو۔ اُسنے کہا میرے پانو مین درد ہے۔ اس آدمی نے کہا
مین تمھین کہین بھیجنا نہین چاہتا تم یہ نامعقول عذر کیون کرتے ہو؟
کاتب نے جواب دیا تم سچ کہتے ہو مگر جب مین کسی شخص کی چٹّھی
لکھتا ہون تو مین ہمیشہ اُسکے پڑھوانے کے لیے بلوایا جاتا ہون
کیونکہ کوئی اور شخص میرا خط نہین پڑھ سکتا۔

Exercise 34.

بادشاہ نے جلاد کو قیدی کا سر کاٹنے کا حکم دیا۔ جب مین جو کچھ تمنے کہا تھا اُسے
بتلانے لگا وہ بہت برہم ہو گیا اور اسنے روپیہ میز پر گرا دیا۔ میری بھائی نے
تمام اپنی جایداد جوئے مین کھو دی۔ چراغ کو میز پر رکھدو اور میری جوتی
اُتارو۔ مین آج شہر مین نہین جا سکتا لیکن کل مین خود آؤنگا اور اپنے باپ کو
اپنے ساتھ لاؤنگا۔ جب وے بول چکے تو مین چلا آیا۔ تم اس دریا کے
پار پیر سکتے ہو؟ نہین صاحب مین نہین پیر سکتا۔ لیکن یہ آدمی بخوبی پیر سکتا ہے۔
جب مین کھانا کھا چکون تو باہر جاؤنگا۔ وہ دونون آدمی جب سڑک پر
چلتے تھے بات چیت کرتے جاتے تھے۔ جب وہ آدمی لکھ چکا تو مین اُٹھا
اور اُسے گالی دینے لگا۔ یہ خوشخبری سنکر سب لوگ گانے اور ہنسنے
چلے گئے۔ جو کچھ تمنے مجھے کہا مین کل اُسے ضرور بتلا دونگا۔ وہ روز یہان آتا ہے
اور خبر کا کاغذ پڑھتا ہے۔ تم صاحب خانہ کو دیکھا چاہتے ہو؟ ہان اگر وہ مجھے
اجازت دے۔

Story 6.

ایک دن ایک شخص دوپہر کو اپنے ایک دوست کی ملاقات کو اُسکے
گھر گیا - ایسا ہوا کہ اُسکے دوست نے اُسے آتے دیکھا اور اپنے نوکرون سے کہا
جب فلان شخص آوے اور پوچھے کہ صاحب خانہ کہان ہے تم کہدینا کہ
وہ ابھی کسی کے ہان کھانا کھانے کو باہر گیا ہے - اتنے مین وہ آدمی
پہونچگیا اور اُسنے پوچھا کہ صاحب خانہ کہان ہے - انھون نے
جواب دیا کہ ہمارا آقا باہر گیا ہوا ہے - اُس آدمی نے کہا وہ بڑا بیوقوف ہے
کہ اسقدر گرمی مین گھر سے باہر نکل گیا ہے - صاحب خانہ نے کھڑکی سے
سر باہر نکالکر کہا کہ تم بہت ہی بڑے بیوقوف ہو جو اسوقت پھرتے ہو
کیونکہ مین تو دن بھر اپنے ہی گھر مین رہا ہون —

Exercise 36.

آجکل نوکر بہت سست ہین - جب مین پہلے ہندوستان گیا تھا تو نوکر
اب سے بہتر تھے - مین آج تمھارے ساتھ نہین آسکتا لیکن البتہ کل آؤنگا -
کچھ مضایقہ نہین پرسون سہی - اسکو ابھی کرنا میرے لیے بالکل ناممکن ہے -
مین سڑک پر چل رہا تھا کہ ناگاہ ایک شیر جنگل سے نکل آیا - مین بہت ڈرا
اور جھٹ پٹ بھاگ گیا - تم کیون بھاگ گئے - ایسا کرنے مین ہمیشہ
بہت خطر ہے ؟ البتہ مین بہت خطر مین تھا لیکن مین ایسے شغل کو
جسمین خطر ہو پسند کرتا ہون - اب تک مجکو کسی قسم کا ڈر نہین لگتا ہے -
جہان کہین مین جاتا ہون مین ہمیشہ بہت سے دوست پاتا ہون -
کسی نہ کسی طرح مجکو اس کام کی بابت بہت فکر ہو رہا ہے -

Exercise 38.

مین اس بات کے سننے سے بہت خوش ہون کیونکہ ہم سب کو اسکی نسبت
بہت شک تھا۔ الغرض مین اسکو بہت آسانی سے کر سکتا ہون۔ اس بارہ مین
بالکل کوئی دقت نہوگی۔ جو کچھ تمنے کہا وہ سنکر فی الفور ہمکو تمام حکایت
یاد آگئی۔ اگر اس عورت کے بچہ ہوا تو وہ یقینا کالا ہوگا۔ تم ایسا کیون
کہتے ہو؟ مین اسلیے ایسا کہتا ہون کہ وہ خود ایسی کالی ہے جیسی حبشن
تم سچ مچ ایک دانا آدمی ہو۔ اسمین کوئی شک نہین ہے۔ وہ آدمی
جسے کل تمنے میرے گھر مین دیکھا تھا گذشتہ رات مر گیا۔ جب وہ آیا تھا
تو بہت بیمار تھا لیکن دن بدن بدتر ہوتا گیا۔ اُس سے دریافت کرو
کہ وہ صندوق تیرا ہے یا نہین۔ وہ کہتا ہے کہ یہ بلاشک میرا اپنا ہے۔

Story 7.

ملک کشمیر مین کسی سوداگر کے پاس ایک ابی سینیا کا غلام تھا
جسکا پوست کوئلے کے مانند سیاہ تھا۔ ایک دن جاڑے کے موسم مین
اُس غلام نے اپنے کپڑے اُتار دیئے اور کچھ برف اُٹھا کر اُسکو اپنے
بدن پر بہت محنت سے ملنے لگا۔ اتنے مین اُسکا آقا اُسطرف
آنکلا اور یہ عجیب کیفیت دیکھکر اُسنے کہا کہ تو یہان کیا کر رہا ہے؟
غلام نے جواب دیا مین اپنے جسم کو برف سے مل رہا ہون تاکہ
مین بھی اس ملک کے لوگون کے مانند سپید ہو جاؤن۔ اُسکے آقا نے
ہنسکر کہا او بیوقوف بیفائدہ محنت مت کر تیرا جسم بیشک برف کو
گھلا دیگا لیکن تیرا پوست اُس سے سپید نہین ہو جاویگا۔

Exercise 40.

یہہ کتاب کام کی ہے - تو میرے کچھ کام کا
نہیں - اگر تم پھر ایسا کام کروگے تو مار کھاؤگے -
حق بات اختیار کرو اور باطل چھوڑ دو - اگر میں
تمھاری جگہہ پر ہوتا تو ایسا نہ کرتا - اس
کام کے واسطے سرکار نے مجھے چن نکالا ہے -
اگر تم کل آئے ہوتے تو طلب تم کو ملتا - میں
نے یہاں تک تمھاری راہ دیکھی کہ تھک گیا -
کل تم نے ہم کو بڑی راہ دکھائی - کب سے اس
کو نہیں دیکھا - کب سے اس گھوڑے پر
کوئی چڑھا نہیں - کب سے اس نے شادی
کی - کب سے اس گھر میں کوئی نہ رہا (یا)
کب سے وہ گھر خالی پڑا ہے - وہ بولی کہ
میں اس کی بیٹی ہوں - دس دن کے
بعد مجھے اس گھر میں تین برس پورے
ہونگے - وہ بولتا ہے کہ میں نہیں آؤنگا -
بہت کریگا تو کیا کریگا مار ڈالیگا *

Exercise 42.

شاید وہ عورت حسین ہو تو ہو - وہ
خوشی کے مارے جامے میں نہیں سماتا ہی -
میں تم سے پچاس حِصّے زیادہ محنت کرتا
ہوں - میں یہہ کام دِل و جان سے کرونگا -
بازار کے لوگوں کا بہت سا پیسا اُس پر
نکلتا ہی - بہت دِن ہوے وہ میری ملاقات
کو نہیں آیا - اُس کے پاس اپنی اِحتیاج سے
زیادہ ہی - اُس کے کام میں ہاتھہ مت ڈالو -
وہ کوئے میں کود پڑا - وہ کوئے میں سے
جست کرکے باہر نکلا - اُس نے اُس کے دو ٹکڑے
کئے - اُس نے اُس کو پہچانا - یوں کرنا اُسے
کچھ مُشکِل نہ پڑا - اُس کو لکڑی سے خوب
مارو - ایسا کرنے میں اُس کی کچھہ خطا نہیں -
وہ تم سے بہتر ہی - کتا اُس شخص پر بھونکا -
اُس نے اپنی خرابی کا احوال بڑھاکر کہا - چل
اپنا کام کر - اُس نے اُس کو عرضی دی *

Story 8.

ایک شخص کے گھر مین روپئے کی تھیلی چوری ہوئی تھی-
روپئے کے مالک نے اُس شہر کے قاضی کو خبر دی - قاضی نے
فوراً گھر کے سب آدمیون کو اپنے سامھنے طلب کیا
لیکن بعد بہت تحقیقات کی چور کو نہیں پہچان سکا - آخر
اُسنے اُنسے کہا کہ آج رات کو مین ہر ایک کو تم مین سے ایک
ایک لکڑی جو طول مین ایک ہاتھ لمبی ہو حوالی کرونگا اور
ایسا ہو جائیگا کہ اُس آدمی کی لکڑی جو چور ہے اور لکڑیون سے
ایک انگل بھر بڑھ جائیگی - یہہ کہکر قاضی نے ہر ایک کو ایک
ایک لکڑی دی اور سب کو رُخصت کیا - رات مین وہ چور ڈرکر
اپنے دل مین کہنے لگا کہ مین ایک اُنگل بھر اپنی لکڑی سے کاٹ ڈالون
تو صبح کو باقی سب لکڑیون سے طول مین برابر ہو جائیگی -
ایسا ہی فکر کرکے اُسنے ایک اُنگل بھر لکڑی کاٹ ڈالی اور دوسری
روز اور آدمیون کے ساتھ حاضر ہوا - قاضی نے سبکی لکڑیان جو
دیکھین تو چور کو پہچانا *

Exercise 44.

اُس کے بغیر ہمارا کام نہ چلیگا - وُہ مرنیکے قریب
تھا - نوکروں نے دروازہ کھلا رکھا تھا - وہ بہانے
کرنے لگا - یہہ کھیت کاٹنے کے لائق ہی - یہہ
اِمتحان کئی دِن تک چلیگا ؟ ایک دِن میں
تو کئی کوس چل سکتا ہے ؟ بنے تو آو - میں
جہاں لگ چل سکا چلا - وہ میرے گھر کو آیا کرتا
تھا - میں اُس پر فریاد کرونگا - میری داد دو -
کاشکے میں نے اُسے دیکھا ہوتا - ایسا کرنے
سے تمہارا کیا مطلب ہی - یہہ چا کتنے دِن
تک چلیگی - کم میں کم مجھے اِس مُلک میں
اڑھائی برس ہوئے ہونگے - رستے میں وہ
میری نظر نہ پڑا - مجھے اِتنے پیٔسے دینے کا
مقدور نہیں *

Exercise 46.

دُشمن نے شِکست کھائی بہت سے لوگ اُن
کے مارے گئے اور گھایل ہوئے اُن توپیں ہمارے
ہاتھ آئیں اور سارا اسباب اُن کا لوٹا گیا۔
جب میں نے اُن سپاہیوں کو آگے بڑھنے کا
حُکم کیا اُنھوں نے ہتھیار زمین پر ڈال دیئے اور
بولے کہ جب لگ ہماری چڑھی ہوئی طلب ہمیں
نہیں ملیگی تب لگ ہم ایک قدم آگے نہ بڑھینگے۔
اُس سپاہی نے اپنا لشکری سامان بیچ ڈالا
اِس تقصیر پر چھ مہینے تک قید خانے میں قید
ہوا اور ایک برس تک آدھا پگار اُس کا کاٹا گیا۔
اگر میں نوکری میں سے برطرف نہ ہوا ہوتا
تو مجھے دس روپئے کا بیٹھا پگار مِلتا *

Exercise 48.

قلعہ ہاتھ آنے کے بعد ہمیں کچھ پتہ بھی

گھوڑے اونٹ بیل وغیرہ مِلا کہ نہیں؟ توپخانے

کی توپوں نے بہت سا قتل عام کیا اور بھگاڑا

بڑا سا تھا کہ نہیں! ایسا نظر آتا تھا کہ وے

ہمارے رسالے سے بہت ڈرتے تھے اور اُن

کا ایک حملہ بھی اُٹھا نہ سکے - قلعہ لینے کے بعد

ہمیں معلوم ہُوا کہ اُنھوں نے اپنے مردوں کی

لاشیں ایک خندق میں جو قلعے کے آس پاس

تھی ڈال دی تھیں اور جو لوگ زخمی تھے اُن

کو دھوپ میں پیاسے چھوڑ کر گئے تھے -

بہت سے بھگوڑے پکڑے گئے اور اکثر جو ڈر

پوکنے تھے اُنھوں نے اپنے تئیں پانی میں ڈال دیا *

Story 9.

ایک شخص پیٹ کی درد سے بے قرار ہو کر کسی طبیب
پاس آیا اور کہنے لگا کہ اے طبیب صاحب خدا کے
واسطے مجھے دوا دیجیو نہیں تو شکم کی درد سے
مر جاؤنگا - طبیب نے اُس سے پوچھا کہ تو نے آج کیا
کھایا ہے؟ جواب دیا فقط ایک ٹکڑا جلی ہوئی
روٹی کا - یہہ بات سُنکر طبیب نے کہا کہ مُجھے
آنکھ دِکھلاؤ - پھر ایک شخص اپنے خدمتگاروں
میں سے بُلاکر بولا کہ آنکھوں کی دوا لاؤ - وہ
بیمار اِس بات کے سنتے ہی چلایا کہ اَے طبیب!
یہہ کون سا مقام خوش طبعی کا ہے؟ میں پیٹ
کی درد سے مرجاتا ہوں اور تو آنکھوں کی دوا
بتاتا ہے - آنکھ کی دوا شکم کی درد سے کیا
علاقہ رکھتی ہی؟ طبیب نے جواب دیا کہ
میں اول چاہتا ہوں کہ تیری آنکھوں کا علاج
کروں اِس واسطے کہ معلوم ہوا کہ سیاہ
اور سفید میں تفاوت نہیں کر سکتا نہیں
تو کبھی جلی ہوئی روٹی نہ کھاتا ٭

Exercise 50.

کورٹ کا حُکم ہوا کہ صوبیدار تین مہینے تک
اپنے درجے اور پگار سے موقوف رہے - صوبیدار
کو مارتے وقت قیدی جو جو بات بولا سو ٹھیک
ٹھیک تم کو یاد ہی - سپاہی کے حق میں
سب سے پہلا کام یہہ ہے کہ حُکم مانے -
اِس کورٹ کے کِسی مجلِسی پر تُجھے کُچھ
حرکت لینی ہی - ہاں میں فلانے صاحِب
پر حرکت لیتا ہوں - نایک نے بارہ بجے مجھ
کو حُکم کیا کہ تو اکیلا جا کر فُرضے کے دروازے
پر جو پہرے گری ہی اُس کی بدلی کر سو
تم نے سُنا کہ نہیں ؟ میری تلوار اِتنے دِن
تک میان میں رہنے سے زنگ کھا گئی ہی -

فقط

Story 10.

ایک واعظ کسی گانوں میں کتنے ایک آدمیوں
کو وعظ کرتا تھا - اِس میں کوئی گنوار بھی وہاں
آ بیٹھا اور لگا اُس کا منہہ دیکھ دیکھ بیقرار
ہو رونے - اِس کو روتا دیکھ سب نے جانا کہ
یہہ کوئی بڑا مومن دل ہے جو اِتنا روتا ہے - ایک
نے اُس سے پوچھا کہ بھائی! سچ کہہ تو جو
اِتنا روتا ہے تیری دِل میں کیا آیا ہے؟ واعظ
کو اُنگلی سے بتا بولا کہ ان میاں کی ڈاڑھی
ہلتی دیکھ مجھے اپنا مؤا ہوا پیارا بکرا یاد آیا کہ
جب نہ تب اُس کی بھی اِسی طرح داڑھی
ہلتی تھی اِس لئے میں روتا ہوں - یہہ سُن
سب کھل کھلا اُٹھے اور واعظ شرمندہ ہو
دم کھا رہا - فقط

ADVENTURES

OF

KING ĀZĀD BAKHT.

THE ADVENTURES OF KING ĀZĀD BAKHT[1].

When the second *Darwesh*[2] had also completed the narration of his adventures, the night had come to an end, and the time of morning was about to begin. King *Āzād Bakht* silently departed towards his own palace, and arriving at his abode, said his prayers. Then, having gone into the bath-house, and put on a splendid robe[3], he came out into the hall of public audience and sat on the throne, and he issued an order that a messenger should go and bring along with him with respect into the presence, four

[1] The 'Adventures of King Āzād Bakht,' which form a portion of the well-known work, the *Bāgh-o-Bahār*, or 'Garden and Spring,' of *Mīr Amman* of *Dihlī*, have been chosen as being more generally interesting than the 'Tales of the Four Darweshes,' composing the remainder of the above-mentioned book, which is still used as the text-book for the Higher Standard Examination in Hindūstānī by the Board of Examiners at Fort William, Calcutta. I have followed, in a great measure, the translation of the late Professor Duncan Forbes, LL.D., but have endeavoured to make it as literal as possible, and have added a few notes to illustrate grammatical points, which are not explained in the Grammar.

[2] *Darwesh* is the Persian for a 'beggar or mendicant,' and corresponds to the Arabic *fakīr* and Hindī *jogī*.

[3] *Khil'at*, a dress or robe of honour, which princes confer on any one. Note the Persian genitive in *khil'at-i-fākhira*, where the genitive is formed by placing the governing word *khil'at* first, and marking its last letter with the vowel *kasra*. Persian words terminating in ة and ـِي take ء, and those in ا or وُ take ي for the sign of the genitive; thus, بندۂ خُدا *banda'e-khudā*, the servant of God; حبشيِ بدصورت *habshī-bad-sūrat*, an ugly Abyssinian; دُنياي ناپائدار *dunyā'e-nāpā'edār*, unstable world; أُردوي معلّى *urdū'i-mu'allā*, the royal camp or army (generally means the city of *Dihlī* or *Shāhjahānābād*).

mendicants, who had arrived at a certain place. According to orders the messenger (mace-bearer) went there, and perceived that the four *Darweshes*, after performing the calls of nature, and washing their hands and faces, were on the point of setting out [1] and each taking his own road. The messenger (disciple) said to them, 'Holy sirs! the king has sent for you four personages; be pleased to accompany me.' The four *Darweshes* began to stare at each other, and said to the messenger, 'Son! we are monarchs of our own hearts; what have we to do with a worldly king?' He replied, 'Saintly sirs! there is no harm in it, and it were better if you went.'

In the meantime the four *Darweshes* remembered that which *Maulā Murtaẓā* [2] had said, had now come to pass; they were pleased and went along with the messenger. When they reached the fort and went into the presence of the king, the four *Ḳalandars* [3] blessed him, saying, 'Son! may it be well with thee.' The king withdrew to the hall of private audience, and having sent for two or three of his confidential nobles, gave orders that the four *Darweshes* [4] should be brought in. When they went there, he ordered them to be seated, and asked them their adventures, saying, 'From whence come you, where do you intend to go, and where is your worships' [5] place of abode?'

They replied, 'May the king's life and wealth be ever increased! we are *Darweshes*, and for a long time we have wandered and travelled about in this very manner; our homes are on our shoulders. It is a proverb, that "a beggar's home is where the evening overtakes him;" and how long would it not take to relate all what we have seen in this versatile world?'

Āzād Bakht gave them much sympathy and encouragement, and having sent for refreshment, he made them breakfast in his

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[1] For the use of *chāhnā* in this sense, vide Grammar, par. 130.

[2] *Maulā Murtaẓā* was the veiled horseman who had saved the first two *Darweshes* from destruction.

[3] *Ḳalandars* are a sect of fanatical *faḳirs*, who give up the world and wander about with shaven heads.

[4] *Gudarī-posh*, wearing the sheepskin.

[5] *Murshid*, a teacher, a guide to salvation.

presence. When they were at leisure, he said to them, 'Relate all your story to me without reserve[1], and whatever services I can render you, I will not fail to do.' The *Darweshes* replied that, 'Whatever has happened to us, we have not the strength to relate, neither will any pleasure result to the king from hearing it; therefore excuse us.' Then the king smiled and said, 'Where you were seated on your beds last night, and each one was relating his adventures, I, too, was there present; so that I have heard the adventures of two *Darweshes*, and I now wish that the two remaining ones should relate theirs; and stay with me a few days in perfect rest and confidence, for "the footsteps of the *Darwesh* scare away evil."' On hearing these words from the king, they began to tremble through fear; and hanging down their heads, they remained silent—no power to speak remained.

When *Āzād Bakht* perceived that now through fear their senses no longer remained that they might tell anything, he said[2], 'There is no person in this world to whom wonderful and strange incidents have not occurred; although I am a king, I, also, have seen such events, which I will first of all relate (for your encouragement). Do you listen with minds at ease.' The *Darweshes* replied, 'O king, peace be on thee! such are your kindnesses towards us *Darweshes;* condescend to relate them.'

Āzād Bakht began his adventures, and said:

'O pilgrims[3]! listen now to the story of a king.
Whatever I have seen or heard to you I bring.
For beggars' service I will now relate from end to end
My story—with heartfelt care attention lend.'

When my father[4] died, and I ascended this throne, it was in the very heyday of youth, and all this kingdom of *Rūm*[5] was under my

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[1] Note the compound noun *kam o kast*, signifying 'loss or damage,' which is a very common Persian form of noun compounded of two substantives joined together by the conjunction و.

[2] *Farmānā* really signifies 'to order, to command;' but when put in the mouth of superiors it may mean 'to say, to do,' &c.

[3] *Shāh*, a king; a title assumed by *faķīrs*.

[4] *Ķibla-gāh*, the place turned to when at prayer; generally means 'a father or protector.'

[5] *Rūm* signifies the Turkish Empire, including Greece and Roumelia.

dominion. It chanced one year, that a merchant came from the country of *Badakhshān*[1], and brought a great deal of merchandise. The reporters of intelligence sent me information that such an important merchant had never come to the city before: I sent for him.

He came, bringing with him the rarities of every country, which were worthy of being presented to me[2]. Indeed, every kind appeared to be of inestimable value; moreover, there was a ruby in a box, of an exceedingly fine colour and water, perfect in shape and size, and five *miṣḳāls* in weight[3]. Although I was a king, I had never seen such a precious stone, nor had I heard of such from any other person: I accepted it. I gave the merchant many presents and much honour, and had passports prepared for the roads, that throughout my realm[4] no one should ask him any duties; and that wherever he went he should be treated with kindness. That he should have guards for his protection, and that they should consider any loss of his as their own. The merchant used to attend the presence at the time of audience, and he was well versed in the manners of courts, and his conversation and elegance of speech were worth hearing; and I used to send for the ruby daily from the jewel office, and look at it at the time of public audience.

One day I was seated holding public audience, and the nobles and officers of state were in waiting in their respective places, and the ambassadors of the sovereigns of every country, who had come to congratulate me, were likewise present. I then sent for the ruby, according to custom. The keeper of the jewel office brought it; I took it in my hand and began to praise it, and gave it to the ambassador of the Franks (to look at). On seeing it, he smiled, and praised it by way of flattery. In this manner it passed from hand to hand, and every one looked at it, and they unanimously said, 'Your majesty's good fortune is the cause of this

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[1] *Badakhshān* is part of the province of *Khurāsān*. Its capital is *Balkh*, to the eastward of which are mountains celebrated for their rubies.

[2] *Nazr* is a gift offered by an inferior to a superior.

[3] A *miṣḳāl* is four and a half *māshās*; one ounce contains twenty-four *māshās*. So the ruby weighed very nearly an ounce.—FORBES.

[4] *Ḳalam-rau* means literally 'as far as the pen reached,' hence realm, jurisdiction.

being procured; for otherwise, even unto this day, no monarch has ever acquired so inestimable a jewel.' Just then my father's *wazīr*[1], who was wise, and was honoured with the same station (under me), and was standing in his official place, made obeisance and said[2], 'I wish to represent something (to your majesty), if my life be granted.'

I ordered him to speak; he said, 'Sire! you are a king, and it is very unbecoming in kings to praise a stone so highly. Although it is without equal in colour, quality, or weight, yet it is but a stone; and at this moment the ambassadors of all countries are in the presence; when they return to their respective countries, they will assuredly relate this story, saying, "What a strange king he is, who has got a ruby from somewhere, and makes such a rarity of it, that he sends for it every day, and praising it himself, shows it to every one." Then whatever king or *rāja* hears this anecdote will laugh over it in his own court. Sire! there is an obscure merchant in *Naishāpūr*[3], who has sewed twelve rubies, each weighing seven *miṣḳāls*, on a collar, and put them round his dog's neck.' On hearing this, I grew very angry, and said with displeasure, 'Put this *wazīr* to death.'

Whereupon the executioners seized his hands, and were going to lead him out (to execution). The ambassador of the king of the Franks, joining his hands (in supplication), came and stood before me. I asked him what he wanted. He replied, 'I hope I may be informed of the *wazīr's* fault.' I answered, 'What can be a greater fault than lying, especially in the presence of kings?' He replied, 'His falsehood has not been proved; perhaps what he has said is true. Now, to put an innocent person to death is not right.' I said to him in reply, 'It is not common sense, that a merchant, who, for the sake of gain, wanders disconsolate from city to city and from country to country, and puts penny to penny, should sew twelve rubies, which weigh seven *miṣḳāls* each, on the collar of a dog.'

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[1] *Wazīr*, a minister of state.

[2] *Iltimās karnā*, to beseech, petition, request.

[3] *Naishāpūr* was once the richest and grandest city in the province of *Khurāsān*. It was utterly destroyed by Tūlī, the son of *Jenghīs Khān*, in A.D. 1221.—FORBES.

He said, 'Nothing is wonderful before the power of God; perhaps it may be so; such rarities often fall into the hands of merchants and pilgrims. For these both go into every country, and they bring away with them from thence whatever they find. It is most advisable for your majesty to order the *wazīr* to be imprisoned, if he is indeed guilty; for *wazīrs* are the advisers of kings, and such conduct as this appears unhandsome in the latter, that in a case, the truth or falsehood of which is not yet ascertained, to order them to be put to death, and to forget the services and fidelity of a whole lifetime. Sire! former kings have erected prisons for this very reason, that should a king or chief be angered against any one, then they might imprison him. In a few days their anger will have passed away, and his innocence will become manifest, and the king will be preserved from the shedding of innocent blood, and not have to answer for it on the day of judgement.' However much I wished to refute him, he gave such sensible replies, that he reduced me to silence. Then I said, 'Well, I agree to what you say, and I pardon him his life, but he shall remain shut up in prison; if in the space of one year his words are proved to be true, that such rubies are round the neck of a dog, then he shall be released; otherwise, he shall be put to death with great torture.' I ordered the *wazīr* to be taken to prison. On hearing this order, the ambassador made a profound obeisance [1], and performed his parting salute.

When this news reached the *wazīr's* house, weeping and lamentations took place, and it became a house of mourning. The *wazīr* had a daughter, fourteen or fifteen years old, very beautiful and accomplished, and perfect in writing and reading. The *wazīr* loved her exceedingly, and was extremely fond of her; so much so, that he had caused an elegant apartment for her to be erected behind his own *dīwān k͟hāna* [2]; and had procured for her the daughters of noblemen as her companions, and handsome female servants waited on her; with these she passed her time in laughter and pleasure, and playing and romping about. It happened that on the day the *wazīr* was sent to prison, the girl was sitting with

[1] Literally, 'kissed the ground of service.'

[2] *Dīwān k͟hāna*, a tribunal, court, or hall.

her young companions, and was joyously celebrating the marriage of her doll; and with a small drum and timbrel she was making preparations for the night vigils, and having put on the frying-pan, she was busy making up sweetmeats, when suddenly her mother ran into her daughter's apartment, lamenting and beating her breasts, with dishevelled hair and naked feet, and striking the girl two blows on the head, she said, 'Would that God had given me a blind son instead of thee; then my heart would have been at ease [1], and he would have been the friend of his father.' The *wazīr's* daughter asked, 'What use would a blind son have been to you? whatever a son could do, I can do too.' The mother replied, 'Dust be upon thy head! such a calamity hath fallen on thy father, that he has been put in prison for using some improper expressions before the king.' The daughter asked, 'What were the expressions? let me hear them.' Then the *wazīr's* wife said, 'Perhaps it was that your father said that there is a merchant in *Naishāpūr*, who has fixed twelve priceless rubies on the collar of a dog. The king would not believe him, but looked upon him as a liar, and imprisoned him; if he had had a son to-day, then he would have exerted himself in every way to ascertain the truth of this affair; and having assisted his father, he would have besought the king's forgiveness, and have obtained my husband's release from prison.'

The *wazīr's* daughter said, 'O mother, dear! we cannot fight against fate; man under sudden misfortune must be patient, and hope for the bounty of God. He is merciful, and does not make any one's difficulties to be insurmountable, and weeping and lamentations are not good. God forbid that enemies should misrepresent (us) to the king, and tale-bearers calumniate us, for that would be the cause of further displeasure; on the other hand, let us offer up prayers for the king's welfare; we are his born slaves, and he is our master; even as he is angry, so will he be kind.' The girl, from her good sense, thus made her mother understand matters, so that she became somewhat patient and tranquil, and returned to her palace and kept quiet. When night fell, the *wazīr's* daughter sent for her foster-father, and falling at his feet, besought him greatly, and

[1] Note the idiom; literally, 'my liver would have become cold.'

weeping, said, 'I have formed a resolution to wipe off the reproach my mother has cast on me, so that my father may regain his freedom; if you will be my companion, then I will set out for *Naishāpūr*, and having seen the merchant (who has such rubies round the neck of his dog), I will do all in my power, and release my father.'

At first indeed the man refused; at length, after much discussion[1], he agreed; then the *wazīr's* daughter said, 'Make the preparations for the journey secretly and in silence, and buy merchandise fit for presents for kings, and take as many slaves and servants as may be necessary; but do not reveal this circumstance to any one.' The foster-father agreed, and commenced the preparations. When all the things were got ready, he loaded them on camels and mules, and set out; and the *wazīr's* daughter too, having put on man's attire, joined him; no one in the house knew anything of the matter. When morning came, it was rumoured in the *wazīr's* palace, that the *wazīr's* daughter had disappeared, and that it was not known what had become of her.

At last the mother, through fear of scandal, concealed the fact of her daughter's disappearance, and there (on the journey) the *wazīr's* daughter gave herself out as a 'young merchant.' Travelling on stage by stage, she arrived at *Naishāpūr*. With much pleasure she went and put up at the *caravanserai*, and unloaded all her merchandise, and remained (there) that night. In the morning she went to the bath, and put on a rich dress, such as is worn by the inhabitants of *Rūm*, and went out to ramble through the city. Proceeding along, when she reached the *chauk*[2], she stood where the four great streets crossed each other; on one side a jeweller's shop came in view, where a great many jewels were exposed (for sale), and slaves wearing handsome dresses were in waiting, with folded arms; and a man who was (their) chief, of about fifty[3] years of age, dressed like rich persons in a short-sleeved jacket, was seated there,

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[1] Literally, 'saying and hearing.' The infinitive is used substantively to denote the state or action of a verb, and it is then subject to inflection like a noun of Class I, vide Grammar, par. 12.

[2] *Chauk*, a market-place, or large open space in a city or town.

[3] Vide Grammar, par. 159.

with many elegant companions near him, on stools, and conversing among themselves.

The *wazīr's* daughter (who had given herself out as a merchant's son) was greatly surprised at seeing him; and, on reflection, she became pleased, saying, 'God grant this be no deception! it is most probable that this is the very merchant, the anecdote of whom my father mentioned to the king. O great God! enlighten me as to his circumstances.' It happened, when she looked in one direction, she saw a shop, in which two iron cages were hanging up, and two men were confined in them. They looked like *Majnūn*[1] in appearance, for only skin and bones remained, and the hair of their heads and their nails were quite overgrown; they sat with their heads reclined on their breasts, and two ugly negroes, completely armed, were standing on either side (of the cages). The young merchant was struck with astonishment, and exclaiming, 'God bless us[2],' when she looked in the other direction, she saw another shop, where carpets were spread, on which was placed an ivory stool, with a velvet cushion, and on it sat a dog, with a collar set with precious stones round his neck, and fastened by a chain of gold, and two handsome slaves were waiting upon him. One was waving a jewel-handled fly-flap (over him), and the other, holding an embroidered handkerchief in his hand, was engaged in wiping his mouth and feet. The young merchant, having looked with great attention, perceived on the dog's collar the twelve rubies, just as she had heard (them described). She gave thanks to God, and began to think thus: 'By what means can I carry those rubies to the king, and show them to him, and get my father released?' She was plunged in these perplexing reflections, and all the people in the square and on the road, seeing her beauty and comeliness, were struck with astonishment, and remained utterly confounded. All the people said to one another, that up to that day they had never seen a human being of such form and beauty.

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[1] *Majnūn*, a celebrated lover in Eastern romance who went mad for love of *Lailā*.

[2] This is really the commencement of the Arabic phrase or exclamation, 'There is no power, nor strength, but in God!'

The *khwāja*[1] also looked at her, and sent a slave, saying, 'Go thou and entreat that young merchant to come to me.'

The slave came and brought the *khwāja's* message, and said, 'If you will have the goodness, then my master is desirous of seeing your honour; pray come and have an interview with him.' The young merchant, who was indeed wishing this very thing, said, 'What difficulty (is there in doing so)?' As soon as she[2] drew near the *khwāja*, and his glance alighted upon her, the dart of love pierced his breast; he rose up to welcome her, but his senses were utterly bewildered. The young merchant perceived that he was now caught in the net (of her charms). They mutually embraced each other. The *khwāja* kissed the young merchant's forehead, and made her sit down on a level with himself, and asked with much kindness, saying, 'Inform me of your name and lineage, whence you have come, and whither you intend to go?' The young merchant replied, 'This humble one's native country is *Rūm*, and for ages Constantinople has been the birthplace (of my race); my father is a merchant. Now on account of old age he no longer has the strength to travel; for this reason he has sent me away to learn the affairs of commerce. Until now I had not set my foot out of the house; this is the very first journey which has occurred to me; I had not the courage to come by sea, I, therefore, travelled by land; but in this country of *'Ajam*[3], your excellence and good name are so renowned, that with desire only of meeting you, I have come thus far. At last, by the favour of God, I have had the honour of (being) in your noble presence, and have found more than (I had expected); the wish of my heart is accomplished. God preserve you in safety; I will now journey onwards from hence.'

On hearing this, the *khwāja's* mind and senses became quite upset, and he exclaimed, 'O my son! do not let me hear of such a thing; kindly stay a few days in my humble abode. Pray tell me where are your goods and servants?' The young merchant

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[1] *Khwāja*, a rich merchant, a gentleman, master. The *w* is not pronounced.
[2] The girl is now spoken of as the 'merchant's son' in the original.
[3] Persia; applied by the Arabs to all countries not Arabian.

replied, 'The traveller's house is the *sara'ī*[1]; leaving them there, I came to see your honour.' The *khwāja* said, 'It is not fitting to remain in the inn; I have some credit in this city, and a high reputation; send quickly for them. I will cause a house to be emptied for your effects; I will see whatever goods you have brought, and I will make such arrangements, that you will make a great profit on them here. You, too, will be at ease, and will escape from the toil and moil of (further) travel, and by staying with me a few days you will greatly oblige me.' The young merchant pretended to make some excuses[2], but the *khwāja* would not accept them, and he ordered his agent, saying, 'Send some porters quickly, and fetch this gentleman's goods from the *caravanserai*, and have them placed in such a place.'

The young merchant sent a negro slave (of his own) with (them) to load up and bring away all the property and merchandise; and he himself remained sitting with the *khwāja* until evening. When the time of (afternoon) market was over, and the shop was shut, the *khwāja* went home. Then one of the two slaves took the dog up under his arm, and the other took up the stool and carpet; and the two negro slaves placed the cages on the heads of porters, and they themselves, completely armed[3], went with them. The *khwāja* taking the young merchant by the hand, and conversing[4] with him, came to his abode.

The young merchant saw that the house was grand, and fit for kings or nobles (to live in). Silvery carpets were spread on the border of a stream, and before the *masnad*[5] the various articles of pleasure were laid out. The dog's stool was also placed there, and the *khwāja* taking the young merchant, sat down; without ceremony he presented him with some wine, and they both began

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[1] The *sarā* is a house, or rather courtyard surrounded by little cells, for travellers to rest in.

[2] Literally, 'made excuses from the surface of his heart.'

[3] The expression in the original means 'armed with the five weapons;' the weapons being the *talwār* or sword; the *pesh-ḳabz* or dagger; the *tabar* or battle-axe; the *barchhī* or lance; and the *tīr o kamān* or bow and arrows.—FORBES.

[4] Note the *continuative* form of the verb.

[5] *Masnad*, a throne, a large cushion, a chair.

to drink. When they became merry, the *k͟hwāja* called for dinner; the *dastar-k͟hwān*[1] was spread, and the good things of the world were laid out. First having brought some food in a dish, and having covered it with a golden cover, they carried it to the dog, and having spread an embroidered cloth, they placed it before him. The dog, having descended from the stool, ate as much as he wished, and drank some water out of a golden bowl; and then returned and sat upon the stool. The slaves cleansed his mouth and feet with a napkin, and then carried the dish and bowl to the cages, and having asked the keys from the *k͟hwāja*, they opened the locks of the cages.

Having taken out the two men, they gave them many blows with a heavy stick, and made them eat the dog's leavings, and drink the same water; then they fastened the doors again, and returned the keys to the *k͟hwāja*. When this was all over, then the *k͟hwāja* himself began to eat. The young merchant was not pleased at these circumstances, and being disgusted, he did not join in the repast[2]. However much the *k͟hwāja* pressed him, yet he still refused. Then the *k͟hwāja* asked him the reason of this, saying, 'Why do you not eat?' The young merchant replied, 'This conduct of yours appears dishonourable to me, for man is the noblest of God's creatures, and the dog decidedly impure. So to make two of God's servants eat the leavings of a dog, in what religion or creed is it lawful? Do you not think it sufficient that they are in your prison? otherwise they and you are equal. Now, I doubt if you are a *Musulmān*; how do I know what you are; perhaps you worship a dog! It would be disgusting for me to partake of your food, until this doubt is removed from my mind.'

The *k͟hwāja* answered, 'O son! I understand perfectly all that you say, and I am abused for this very reason, for the people of this city have nicknamed me the dog-worshipping *k͟hwāja*, and call me so, and have published it abroad. But may the curse of God be on the infidel and the impious!' Then he repeated the

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[1] The *dastar-k͟hwān* is a piece of cloth or leather, which is spread on the floor or ground, and round which the guests squat to eat their food.

[2] Orientals eat with the hand, hence the meaning of this is obvious.

Kalima[1], and set the young merchant's mind at rest. Then the young merchant asked, saying, 'If you are really a *Musulmān* at heart, then what is the reason of this? By acting in this manner, you have given yourself a bad name.' The *khwāja* replied, 'O, my son! my name is in bad odour, and I pay double taxes in this city, so that no one may know this secret. It is a strange story, which, whoever hears, will gain nothing by it but grief and indignation. You, too, must excuse me, for I should not have the strength to relate it, nor would you have the power to endure its recital.' The young merchant thought within himself, 'I have only to mind my own business; what necessity is there that I should uselessly press further in the matter?' She accordingly replied, 'Very well, if it is not proper to be related, do not do so.' She then put out her hand towards the dinner, and taking up a morsel, began to eat. For two months the young merchant lived with the *khwāja* with so much circumspection and prudence, that no one by any chance discovered that she was a woman. All thought she was a man, and the *khwāja's* affection for her increased so much daily, that he could not allow her to be absent for one moment from his sight.

One day, in the midst of a carouse, the young merchant began to weep. On seeing it, the *khwāja* comforted her, and began to wipe away her tears with his handkerchief, and asked the cause of her weeping. The young merchant replied, 'O father! what shall I say? would to God that I had never attained access to your presence, and that your honour had never shown me the kindness which you are showing. Now two difficulties have arisen before me; my heart has no desire to be separated from your presence, nor is there any possibility of my staying here. Now, it is absolutely necessary (for me) to go; but in separating from you, I do not perceive any hopes of life.'

On hearing these words, the *khwāja* involuntarily began to weep so loudly, that he was nearly choked[2], and exclaimed, 'O light of my eyes! are you so soon tired of your old friend, that you are

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[1] This is the *Musalmān* confession of faith, and consists in saying, 'There is no God but God, and Muḥammad is the prophet of God.'

[2] *Hichki bandha-jānā* really means 'to have a violent fit of the hiccups.'

going to leave him in such affliction? banish any idea of departure from your heart; as long as I am alive, remain (here); I shall not live a day in your absence, and shall die without the hand of fate. The climate of this kingdom of Persia is very fine and congenial; it were better that you should send a confidential servant and fetch both your parents and property here; I will provide whatever equipages and conveyances you may require. When your parents and all their household have come, you can carry on your mercantile pursuits at your ease. I also have undergone many hardships in this life, and have wandered through many countries. I have now become old and have no child; I love you dearer than a son, and I make you my heir and head manager. Do you, on the other hand, show yourself careful and attentive to my affairs. As long as I live, give me a morsel (of bread) to eat, and when I die, be pleased to bury me, and take all my wealth and property.'

Then the young merchant replied, 'It is true that your honour, more than a father, has treated me with kindness and affection, so that my parents have been forgotten, but this culprit's father only allowed a year's leave; if I exceed it, then he will weep himself to death in his extreme old age; finally, the approbation of a father is pleasing to God, and if he should be displeased with me, then I fear he may curse me, and I shall be an outcast from God's mercy in both worlds. Now such is your honour's kindness, that you will direct your slave to carry out my father's commands, and fulfil my duties towards a parent; and I shall, while life lasts, bear on my neck the gratitude I owe to your honour's kindness. If I should go to my own country, then every moment I will think (of your goodness) with heart and soul; God is the causer of causes; perhaps some such cause may occur again, that I may have occasion to pay you my respects[1].' In short, the young merchant made use of such persuasive and feeling arguments[2] towards the *khwāja*, that he, poor man, being helpless, began to smack his lips (to express approval). Inasmuch as he was now completely fascinated, he began to say, 'Well, if you will not stay, then I myself will go with you. I consider you as the equivalent of my life; hence, if

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[1] *Kadam-būsī*, kissing the feet, obeisance.

[2] *Bāteṅ lon mircheṅ*, words (spiced) with salt and pepper.

my life goes with you, of what use will my empty body be? If you are determined on this point, then go, and take me with you.' Having spoken thus to the young merchant, he too began to make his preparations for the journey, and ordered the agents to make the necessary arrangements for carriage quickly.

When the news of the *khwāja's* departure became known, the merchants of that place on hearing it, all began their preparations to set out with him. The dog-worshipping *khwāja* took with him treasure and jewels to a great amount, servants and slaves without number, quantities of rarities and goods fitted for a king, and having caused his tents[1] of various sorts to be pitched outside the city, he took up his abode in them. All the other merchants took merchandise with them according to their means, and joined the *khwāja*; they became for themselves a (regular) army.

One day, having fixed on a lucky moment for departure, they departed thence on their journey. Having laden thousands of camels with canvas sacks filled with goods, and specie and jewels in boxes on mules; five hundred slaves from the desert of *Ḳapchāḳ*[2], from *Zang*[3], and from *Rūm*, completely armed, good swordsmen, and mounted on Turkish, Persian, and Arab horses, accompanied (the caravan). Behind all came the *khwāja* and the young merchant, richly dressed, riding in sedans[4], and a *Baghdād* litter was lashed to a camel, in which the dog reposed on a cushion, and the cages of those two prisoners were slung across a riding camel, and thus they set out. At every stage they came to, all the merchants waited on the *khwāja*, and ate of his food and drank of his wine on his *dastar-khwān*. The *Khwāja* continued to offer up thanks to God for the pleasure of having the young merchant with him, and proceeded onwards by marches. At last, they arrived in the neighbourhood of Constantinople in perfect safety, and encamped without the city. The young merchant said, 'O father! if you give me leave, then I will go and see my parents, and cause

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[1] Pronounced *tambū*, a tent; *ḳanāt*, the walls of a tent, or a canvas enclosure, with which a sort of courtyard is formed in camp; *be-choba* (lit. poleless), a kind of tent pitched without a pole; *sarāparda*, a royal tent or pavilion; *kwadlā*, a kind of tent.

[2] Tartary. [3] Ethiopia. [4] A kind of *pālkī*, or litter.

a house to be vacated for your honour, and when it is agreeable to you, you will be pleased to enter the city.'

The *khwāja* said, 'For your sake I have come hither—well—go quickly and pay your visit, and return to me, and give me a place to live in near yourself.' The young merchant having taken leave, came to his own house; all the people of the *wazīr's* household were surprised and said, 'What man is this that has come in?' The young merchant (i. e. the *wazīr's* daughter) went and fell at her mother's feet, and wept and said, 'I am your child.' On hearing this, the *wazīr's* lady began to reproach her, saying, 'O wanton girl! thou hast greatly dishonoured thyself; thou hast blackened thine own face, and brought shame on thy family; we had imagined thee lost, and, after weeping for thee, had resigned ourselves and washed our hands of thee; go—begone hence!'

Then the *wazīr's* daughter taking off the turban from her head, threw it down and said, 'O dear mother! I did not go to an improper place, and have done no evil; according to your wishes I have contrived all this, to release my father from prison. Praise be to God, that through the blessing of your prayers, and by the grace of God, I have returned, having accomplished the entire affair; for I have brought back with me from *Naishāpūr* the merchant, together with the dog (round whose neck are those rubies); and I have not proved false in what you entrusted to me. I put on man's clothes for the journey; now one day's work remains; having done that, I will get my father released from prison, and return to my home; if you will give me leave, I will go once more, and remain abroad another day, and then return to you.' When the mother thoroughly understood that her daughter had acted a manly part, and had preserved herself in all respects pure and virtuous, she offered up her grateful thanks to God[1], and rejoicing, clasped her daughter to her breast and kissed her lips; she invoked blessings and prayers upon her, and gave her leave to go, saying, 'Do as thou thinkest best; my mind is at perfect rest.'

The *wazīr's* daughter assuming once more the character of the young merchant, returned to the dog-worshipping *khwāja*. There

[1] Literally, 'she rubbed her nose in prostration on the threshold of God.'

the *khwāja* had in the meantime become so much distressed at her absence, that becoming impatient, he had left his camp. It so chanced, that as the young merchant was going in one direction from the vicinity of the city, that the *khwāja* was coming in the opposite direction; they met each other in the middle of the road. On seeing her, the *khwāja* said, 'O son! leaving this old man by himself, whither didst thou go?' The young merchant replied, 'Having obtained permission of you I went to my own house; at last the desire I had to see you would not allow me to remain there, so I have returned, and here I am.' They perceived a shady garden close to the gate of the city on the sea-shore; they pitched their tents and alighted there. The *khwāja* and the young merchant sat down together, and began to eat their *kabābs*[1] and drink their wine. When the time of evening prayer[2] arrived, they left their tents, and sat out on high seats to look at what was going on. It happened that a royal *chasseur*[3] passed that way; he was astonished at seeing their numbers and manners[4], and said to himself, 'Perhaps the ambassador of some king has arrived,' and he remained standing and looking at the sight.

One of the *khwāja's* messengers called him forward, and asked him who he was. He said, 'I am the king's chief huntsman.' The messenger mentioned him to the *khwāja*. The *khwāja* said to a negro slave, 'Go and tell the huntsman[5] that we are travellers, and if he feels inclined, let him come and sit down, the coffee and pipe are ready.' When the chief huntsman heard the name of the

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[1] *Kabābs* are little pieces of meat fried or roasted on a wooden skewer.

[2] The Muslim ought to pray five times in the course of every day. The first time of prayer commences at the *maghrib*, or sunset (the Muḥammadan day commencing at sunset), or rather about four minutes later; the second, at the *'ishā*, or nightfall, when the evening has closed, and it is quite dark; the third, at the *ṣubḥ* or *fajr*, i.e. daybreak; the fourth, at the *ẓuhr*, or noon, or rather a little later, when the sun has passed the meridian; the fifth, at the *'aṣr*, or afternoon, i.e. about mid-time between noon and nightfall.

[3] *Ḳarāwal* is a word of Tartar origin, and signifies 'an advanced guard,' 'a gamekeeper.'

[4] *Nishast-barkhāst*, two Persian words meaning 'sitting,' and 'removing from office;' together, 'politeness.'

[5] Falconer.

merchant, he was still more astonished, and came with the slave into the *khwāja's* presence, and saw the propriety and magnificence, and the soldiers and slaves. He made his salutations to the *khwāja* and young merchant, and looking at the dog's state and treatment, his senses were confounded, and he became like one amazed. The *khwāja* having caused him to be seated, offered him coffee; the *chasseur* asked the *khwāja's* name and designation. When he requested leave to depart the *khwāja* presented him with several pieces of cloth and some rarities, and dismissed him. In the morning when he attended the king's audience, he began to relate to the courtiers the account of the merchant *khwāja*. By degrees it came to my knowledge; I called the chief huntsman before me, and asked about the merchant.

He related whatever he had seen; on hearing of the dog's exalted state, and the two men's confinement in the cage, I was overcome with indignation. I said, 'That scoundrel of a merchant deserves death!' I ordered the executioners[1] to go quickly and cut off that heretic's head and bring it. Now, it so happened that the same ambassador of the Franks was present—he smiled. I grew all the more angry, and said, 'O disrespectful one! to display one's teeth (smile) in the presence of kings without a cause is contrary to politeness; it is better to weep than laugh out of season.' He replied, 'O protector of the world! several ideas came across my mind, for which reason your servant smiled. The first was that the *wazīr* had spoken the truth, and would now be released from prison; secondly, that your majesty will escape from the guilt of having shed the innocent blood of the *wazīr;* and thirdly, that the asylum of the universe, without cause or crime, ordered the merchant to be put to death. At these circumstances I was astonished, that without inquiry, on the tale of a stupid fellow, that your majesty should order anybody to be put to death. God knows what is the truth of this merchant's case! Be pleased to send for him into the royal presence, and inquire into his antecedents; if he should prove guilty, then your majesty is master; whatever treatment you please, that you can administer to him.'

[1] *Nasaḳ-chī*, an arranger (of an army), an officer of high rank.

When the ambassador thus explained, I too remembered what the *wazīr* had said, and ordered the merchant, with his son, the dog and the cages, to be at once brought before me. The messengers[1] ran quickly to call him, and in a short time brought them all, and I summoned them before me.

First came the *khwāja* and his son; both wearing magnificent dresses. All, both great and small, were astonished and bewildered on seeing the beauty of the young merchant. The young merchant came bringing in his hand a golden tray, filled with precious stones (the brilliancy of every kind of which lighted up the whole room), and laid it down before my throne; and having made obeisance, he remained standing. The *khwāja* also kissed the ground, and began to offer up prayers (for my welfare); he spoke with such sweet modulation, as if he were the nightingale of a thousand melodies. I greatly admired his elegant speech; but with a face of anger, I said, 'O, you devil in human form! what net is this that thou hast spread, and what pit hast thou dug in thine own path? What is thy religion, and what rite is this? Of what prophet art thou a follower? If thou wast an infidel, even then what sense is there in thy conduct? what is thy name, that thou actest thus?'

He replied, 'May your majesty's life and wealth be ever increased; your slave's religion is this, that God is one; he has no equal, and I repeat the confession of faith of *Muḥammad* the Chosen (on him be the peace of God, and on his posterity; and may he be safe!): and after him, I consider the twelve *Imāms*[2] as my guides; and my rite is this, that I pray at the five appointed times of prayer, and I observe fasts; and I have also performed the pilgrimage (to Mecca), and I give a fifth of my property in alms, and I am called a *Musalmān*. But to all appearances I possess

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[1] Literally, 'the keepers of the wardrobe.'

[2] The twelve *Imāms* are the descendants of the prophet, by his daughter *Fāṭima*, who was married to her cousin-german *'Alī*, who is considered as the first *Imām*. *Muḥammad Mahdī*, the last of the *Imāms*, has yet to appear as the conqueror of the world, and the converter of all people to the Muḥammadan faith before the end of the world. *Muḥammad Aḥmad el-Mahdī*, of Soudan fame, was at one time considered by many to be the last *Imām*.

all those bad qualities which are the cause of your majesty's indignation, and for which I am condemned by all God's creatures; for this, however, there is a reason which I am unable to disclose. However much I am known as the dog-worshipper and pay enhanced taxes, all this I submit to; but the secrets of my heart I have not divulged to any one.' At this excuse, my anger was increased, and I said, 'Thou art beguiling me with words; I will pay no attention to them until thou hast given cogent reasons for thy deviation from the right path, so that my mind may be satisfied; then, indeed, thou wilt escape with life; otherwise, as a retribution, I will cause thy belly to be ripped up, so that it may be a warning to others another time not to transgress the religion of *Muḥammad.*'

The *khwāja* replied, 'O king! do not spill the blood of this unfortunate wretch, but confiscate all the wealth I have, which is beyond counting or reckoning, and having made me and my son a votive offering to your throne, release us, and spare our lives.' I smiled and said, 'O fool! dost thou exhibit to me the temptation of thy wealth? except by speaking the truth, thy release cannot now be accomplished.' On hearing this, tears began to flow involuntarily from the *khwāja's* eyes, and looking towards his son, he gave vent to a deep sigh, and said, 'I am, then, guilty in the king's eyes; I shall be put to death; what shall I do now? to whom shall I entrust thee?' I threatened him, and said, 'O dissembler! cease; thou hast already made enough excuses; what thou hast to say, say quickly.'

Then, indeed, that man having advanced forward, came near the throne and kissed the foot of it, and poured forth my praise and eulogy, and said, 'O king of kings! if the order for my execution had not been given, then I would have borne all torture, and would not have related my story. But life is dearer than anything; no one of his own accord falls into a well; to preserve life, therefore, is right; and the abandonment of what is proper and right is contrary to God's commands. Well, if such is your royal pleasure, then be pleased to hear the adventures of this feeble old man. First, order the two cages, in which the two men are confined, to be brought and placed in your majesty's presence.

I am going to relate my story; if I make any false statement, then having asked them, let me be convicted, and let justice be done.' I approved of his proposal, and having sent for the cages, I had those two taken out, and made them stand near the *khwāja*.

The *khwāja* said, 'O king! this man, who stands on your slave's right hand, is my eldest brother, and he who stands on my left is my second (middle) brother. I am younger than both of them; my father was a merchant in the kingdom of Persia. When I was fourteen years of age, my father departed (this life)[1]. When the mourning and burial ceremony were at an end, and the flowers had been removed, my two brothers said to me one day, "Let us now divide whatever property there may be of our father's, and do with it whatever each pleases." On hearing this, I said, "O brothers! what words are these? I am your slave, and I do not claim the rights of a brother. One father is dead, but you both are still remaining to me in the place of my father. I only want a dry crust, which will keep me alive, and I will remain constantly in your service. What have I to do with shares or divisions? I will fill my belly with your leavings, and remain near you. I am a boy, and I have not even learnt to read or write? what am I able to do? Do you now instruct me."

'On hearing this, they replied, "Thou wishest to ruin and beggar us also along with thyself." I retired silently to a corner and began to weep; then I reasoned with myself, that, after all, my brothers are my elders; they are reproving[2] me for my instruction, that I may learn something (or other). Occupied with these thoughts I fell asleep. In the morning, a messenger from the *ķāẓī* (magistrate) came and took me to the court of justice. There I saw that these, my two brothers, were present. The magistrate asked me, "Why dost thou not take thy share of thy father's inheritance?" I repeated to him what I had said at home. My brothers said, "If he says this with all his heart, then let him give us a deed of release, saying that he has no claims to our father's

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[1] *Riḥlat*, marching (particularly to another world); death.

[2] *Chashm-numā,e*, two Persian words signifying 'eye' and 'display;' joined together they mean 'reproof.' Equivalent to our 'keeping the eye upon anybody.'

wealth and property." Even then I thought, that as they both were my elders, they advised for my good; that having taken my father's property I might squander it improperly. So, according to their desire, I gave them a deed of release, under the *ḳāẓī's* seal. They were satisfied, and I returned home.

'The second day after this, they said to me, "O brother! we require the apartment in which you live; do you take another place for your residence, and go and stay (there)." Then I understood that they were not pleased that I should even remain in my father's house; being helpless, I made up my mind to leave it. O protector of the world! when my father was alive, whenever he returned from his travels, he used to bring the rarities of every country, and give them to me by way of presents; for this reason, that every one most loves the youngest child. I sold these (presents) from time to time, and had raised a small capital of my own; with this I carried on some traffic[1]. Once, my father brought me a female slave from *Turkestān*[2], and another time he brought some horses. Amongst them was a promising young colt, which he also gave me. I used to give it forage[3] out of my own property.

'At last, seeing the inhumanity of my brothers, I bought a house, and went and resided there; this dog also went along with me. I collected the requisite articles for housekeeping, and bought two slaves for service; and with the remainder of my capital I opened a shop as a cloth-merchant, and putting my trust in God, I sat down contented with my lot. Although my brothers had behaved unkindly to me, yet God, who was gracious to me, in three years' time so increased my shop, that I became a man of credit. Whatever rarities were required in every great family, went from my shop only. I thereby earned large sums of money, and began to live in affluent circumstances. Every moment I offered up my thanks to the pure God, and lived at my ease. I often used to repeat these verses on my condition:—

"Why should not the king be displeased?
I have nothing to do with him.

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[1] Buying and selling.
[2] The country of the Turcomāns.
[3] Corn (and) grass.

Except thyself, O mighty King (God)!
What other can I praise?
Why should not my brother be displeased?
Nothing can he do (to harm me);
Thou alone art my help;
To whom else should I go?
Why should not friend or foe be displeased?
During the eight watches,
Let me fix my affections on thy feet only.
Let the world be displeased (with me),
But thou dost far transcend (the world):
All others may kiss my thumb,
Only thou do I not wish displeased."

'It chanced one Friday[1] I was sitting at home, when a slave of mine had gone to the *bāzār* for necessaries; after a short time, he returned in tears. I asked him the reason, and what had happened to him. Becoming angry he said, "What business is it to you? do you enjoy yourself; but what answer will you give on the day of judgement?" I said, "O Abyssinian! what evil has descended upon thee?" He replied, "The calamity is that a Jew has tied your elder brothers' arms behind their backs in the market-place, and is beating them with a whip, and laughs and says, 'If you do not give me my money, then I will go on beating you till you die; it will be at least a meritorious deed on my part.' Such then is your brothers' treatment, and you are indifferent. Is this right? and what will people say?" On hearing these words from the slave, my blood boiled (with indignation); I ran towards the *bāzār* with naked feet, and told the slaves to bring some money quickly. As soon as I arrived there, I saw that what the slave had said was quite true; blows continued to fall upon them. I exclaimed to the governor's guards, "For God's sake stop a little; I will ask the Jew what great fault they have committed, that in retaliation for it, he should punish them so severely?"

'So saying, I went up to the Jew and said, "To-day is the sabbath day; why dost thou continue to inflict stripes[2] upon them?" He

[1] The *Musalmān* Sunday.
[2] Two Arabic words, both meaning 'castigation.'

replied, "If you wish to give assistance, then do it fully, and pay me the money in their stead; or else take the road to your house." I said, "What is the amount? produce the bond, and I will count out the money." He replied that he had just given the bond to the governor. In the meantime, my two slaves arrived bringing two bags of money; I gave a thousand rupees to the Jew, and released my brothers. Such was their condition, that they were naked, hungry, and thirsty; I brought them with me to my own house, caused them to be bathed immediately in a bath, dressed them in new clothes, and had food given them to eat. I never asked them what they had done with our father's great wealth, lest they might feel ashamed.

'O king! they are both present; ask them if I tell the truth, or whether, indeed, anything I say is a lie. Well, after a few days, when they had recovered from the bruises of the beating, I said to them one day, "O, my brothers! you have now lost your credit in this city; it is better that you should travel for some days." On hearing this, they remained silent. I perceived that they were satisfied, and began to make preparations for the journey, and having made arrangements for tents and the necessary means of conveyance, I purchased twenty thousand rupees' worth of merchandise (for them). A *Ḳāfila*[1] of merchants was going to *Bukhārā*[2]; I sent them along with it.

'After a year, that caravan returned. I heard no news of my brothers; at last, putting a friend on his oath, I asked (him concerning them). He replied, "When they went to *Bukhārā*, one of them lost all his property at a gambling house, and he is now a sweeper there, and keeps the gambling hell clean and plastered, and he waits on the gamblers who assemble there, who give him something by way of charity, and he remains there as

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[1] A *Ḳāfila* is a company of merchants who travel together for mutual protection.

[2] *Bukhārā* is a celebrated city in Tartary; it was formerly the capital of the province called *Māwar-al-nahr*, or *Transoxiana*, before the Tartar conquerors fixed on *Samarḳand*. It lies to the northward of the river *Oxus* or *Gihūn*, which divides Tartary from Persia, or as the Persian geographers term it, *Irān*, from *Tūrān*. *Bukhārā* is celebrated by the Persian poets for its climate, its fruits, and its beautiful women.—FORBES.

a scullion. And the other fell in love with the daughter of a *boza*[1] seller, and squandered all his property (on her), and now he is in service in the *boza-khāna*[2]. The people of the *Ḳāfila* do not mention this lest you should be ashamed."

'On hearing these circumstances from that person, I was in a strange state; hunger and sleep vanished through anxiety. Taking some money for the road, I set out for *Bukhārā*. When I arrived there, I searched for them both, and brought them to the house (I was in); I had them bathed and clothed in new dresses, and, from fear of causing them to be abashed with shame, I said not a word (to them about what had happened). Then I purchased some merchandise for them, and set off homewards. When I arrived in the neighbourhood of *Naishāpūr*, I left them in a village with all the goods and chattels, and returned to my house, so that no one might be informed of my return. After two days, I publicly gave out that my brothers were returned from their journey, and I would go out to meet them on the following day. In the morning, as I was wishing to set out, a villager of that place came to me, and began to make loud complaints. On hearing his voice I came out, and seeing him crying, I asked him why he was making such lamentations. He answered, "Our houses have been plundered, on account of your brothers: would to God you had not left them there."

'I asked what misfortune had occurred. He replied, "At night a gang of robbers came and plundered their property and goods, and they also plundered our houses." I pitied him, and asked where those two now were. He replied, that they were sitting outside the city, stark naked and utterly distressed. Whereupon I took two suits of clothes with me and went (to them), and having clothed them, brought them home. The people (of the city) hearing (of the robbery), continued coming to see them, and they did not go out through shame. Three months passed in this manner, then I considered within myself, "How long will they thus remain squatted in a corner? if it can be brought about, I will take them with me on a voyage."

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[1] *Boza*, an intoxicating drink.

[2] Place where *boza* is sold; drinking-shop.

'I said to my brothers, "If you are pleased to so order it, then this servant will go with your honours." They remained silent; then I made the necessary preparations for the voyage, and purchase of merchandise, and set out, taking them with me. After distributing the customary alms at that time, and embarked the merchandise in a ship, we weighed anchor, and the vessel set sail. This dog was sleeping on the shore; when he awoke, and saw the ship in the middle of the stream, he was astonished, and barked, and jumping into the sea, began to swim (after us). I sent a skiff for him; at last having seized the dog, they conveyed him to the ship. One month passed in safety and comfort on the sea; somehow, my second brother became enamoured of my slave girl. One day he began to say to his elder brother, "To bear the load of our younger brother's favours is the cause of great shame; what remedy shall we apply to this (state of things)?" The eldest replied, "I have formed a plan in my mind; if it can be carried out, it will be a great thing." At last, the two having consulted together, they settled it between them to kill me, and seize all my property and effects.

'One day, I was sleeping in the cabin, and the female slave was engaged in rubbing my feet, when my second brother came in, and hastily awaked me; I awoke with a start, and came out (on deck); this dog also accompanied me. I saw my eldest brother leaning on his hands against the vessel's side, staring intently at the wonders of the sea, and he was calling out to me. I went up to him and said, "Is all well?" He replied, "There is a wonderful sight here: mermen are dancing about with pearl-oysters, and branches of coral in their hands." Now had anybody else related such a thing, so entirely contrary to common sense, then I should not have believed it; (but) I believed my eldest brother's word, and bent down my head to look. However much I looked, nothing came in sight, and he kept saying, "Dost thou now see it?" But had there been anything, I should have seen it. In the meanwhile, finding me off my guard, my second brother came suddenly behind me, and gave me such a push that, involuntarily, I fell into the water, and they began to scream and cry aloud, saying, "Run, run, our brother has fallen into the water."

'In the meantime the ship forged ahead, and the waves of the sea carried me away from it. I was struggling in the water, and was drifting in the waves. At last I was exhausted; I invoked God's aid; I could do no more. All at once my hands touched something; opening my eyes, I saw that it was this very dog. Perhaps, at the moment when they threw me into the water, this (dog) too jumped in along with me, and kept swimming close by my side. I seized hold of his tail. God made him the means of my preservation. Seven days and nights passed in this manner; on the eighth[1] day we reached the shore; I had no strength whatever left; throwing myself on my back, I rolled along as well as I could, and threw myself on the dry land. I remained unconscious for a whole day; the second day the dog's barking reached my ears; I regained consciousness, and returned thanks to God. I began to look about me; in the distance the environs of a city came in view; but where had I strength, that I should attempt to reach it? Helplessly, I crawled along a couple of paces, and then sat down; in this manner, by evening, I had accomplished a *kos*[2] of the road.

'Half way I reached a mountain; and there I lay all night; the next morning I entered the city. When I went into the *bāzār*, and saw the shops of the bakers and confectioners, my heart began to long, for I had neither money to buy, nor did I feel inclined to beg. In this way I went along, consoling myself (with the thought), that I would get something from the next shop. At last no strength remained and my stomach burned (with hunger); life was nearly quitting my body. Suddenly I saw two young men dressed like Persians, who were coming along hand in hand. On seeing them, I rejoiced, for these were people of my own country—perhaps some of my acquaintance—to whom I might relate my story. When they drew near, lo! they were my two brothers; on seeing (them) I was exceedingly glad, and thanked God, saying, "God has preserved my reputation; and I have not stretched forth my hands to strangers (for help)." Going up to them, I saluted them, and

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[1] Vide par. 164 of the Grammar on the use of 'Ordinals.'

[2] The length of a *kos* varies in different parts of the country from about two to two miles and a half.

kissed my eldest brother's hand; they immediately on seeing me made a great noise and disturbance, and my second brother struck me so violently that I staggered and fell down. I seized the skirt of my eldest brother's dress, thinking that he would perhaps help me; (but) he gave me a kick.

'In short, they both thoroughly pummelled me, and behaved to me like Joseph's brethren. Though I besought them in God's name (to leave off), and implored mercy, yet they felt no pity. A crowd collected; and everybody asked, "What is his crime?" Then my brothers said, "This scoundrel was our brother's servant, and he pushed him over into the sea, and carried off all his property and effects. We have been searching for him for a long time, and to-day he has appeared in this manner." And they continued questioning me, saying, "O tyrant! what was this that entered into thy mind, that thou didst murder our brother? What injury had he done to thee? Had he behaved ill to thee, that he had made thee the superintendent (of his affairs)?" Then they both tore their clothes, and wept lying tears without stint for their brother, and continued to beat and kick me.

'In the meanwhile, the soldiers of the governor arrived, and threatened them, saying, "Why do you beat him?" And taking hold of my hand, they carried me before the magistrate. These two also went with us, and told the governor the very same (story), and having given him something by way of a bribe, demanded justice, and pleaded for (my) innocent blood. The governor questioned me. My state was such from hunger and the beating (I had received), that I had no strength to speak. I was standing with my head hanging down, and no answer issued from my mouth. The magistrate also became convinced that I was indeed a murderer; he ordered me to be taken to the plain and impaled. O protector of the world! I having given money, had freed them from the Jew's bondage; in return for which, they having paid away money, endeavoured to take away my life. They are both present; ask them whether I have varied a hair's breadth (from the truth) in relating this. Well, they took me away; when I saw the stake, I washed my hands of life.

'Except this dog, there was no one to weep for me; his condition

was such that he rolled at every one's feet and kept on barking. Some beat him with sticks, some with stones, but he would not stir from that place; and I, standing with my face towards the *Ḳibla*[1], addressed myself to God, and said, "At this moment I have no one except Thee to intervene and save the innocent; now if Thou savest, then I am saved!" Having said this, I repeated the prayer of martyrdom, staggered, and fell. By the divine dispensation, the king of that city was attacked with the cholic; the nobles and physicians assembled; whatever remedies they applied, they were of no good. One holy man said, "The best of all medicines is, that you should give alms to the destitute, and set prisoners at liberty; in prayer there is greater efficacy than in medicine." Immediately the royal messengers ran off towards the prisons.

'By chance, one of them came to that plain (where I was), and seeing the crowd, he ascertained that they were about to place some one on the stake. Immediately on hearing this, he brought his horse close up to the stake, and cut the cords with his sword. He threatened and chastised the soldiers of the governor, saying, "At such a time, when the king is in such a condition, you are going to put a creature of God to death?" and caused me to be released. Then these two brothers went again to the magistrate, and urged him to put me to death. As this official had already taken a bribe from them, he agreed to do whatever they said.

'The magistrate said to them, "Rest satisfied; I will now imprison him in such a way, that he will of himself, from want of food and drink, die of hunger, and nobody will know anything about it." They seized me, and put me in a corner. About a *kos* distant from the city there was a mountain, in which, in the time of our lord Solomon, the genii[2] had dug a narrow and dark well; it was called Solomon's prison. Whoever fell greatly under the royal displeasure, was

[1] *Ḳibla*, anything opposite; that point to which *Muḥammadans* turn their faces when at prayer; hence it is generally applied to the *Ka'ba*, or holy edifice, situated in the sacred enclosure at Mecca.

[2] Orientals are all highly superstitious people. They believe in genii, who are supposed to be of pre-Adamite origin, and, in their general properties, an intermediate class of beings between angels and men, but inferior to both.

imprisoned there, and perished of himself (by degrees). In short, these two brothers and the magistrate's soldiers[1] carried me silently at night to the hill, and having thrown me into that well, and thus set their own minds at rest, they returned. O king! this dog went along with me, and when they put me into the well, he remained lying on the brink. I lay for some time insensible inside (the well); a little consciousness returned, when I imagined that I was dead, and that that place was the grave. Just at that time, the voices of two men fell upon my ear, who were saying something to each other. I concluded that these were *Nakīr* and *Munkir*[2], who had come to question me. I heard the rustling of a rope, as if some one had let it down there. I was wondering, and was feeling about on the ground, when some bones came into my hand.

'After a short time, a noise[3] like that made by the mouth in masticating, struck my ears, as if somebody was eating something. I exclaimed, "O creatures of God! who are you? For God's sake tell me!" They laughed[4] and said, "This is the great Solomon's prison, and we are prisoners." I asked them, "Am I really alive?" Again laughing heartily they said, "You are as yet alive, but you will soon die." I said, "You are eating; how would it be if you were to give me a little?" Then they got angry, and gave me a dry answer, but nothing else. After eating and drinking, they fell asleep; I, through faintness and weakness, fell into a swoon, and wept and recalled God to mind. Mighty sire! I had been seven days in the sea, and so many days since without food, owing to my brothers' false accusation; yea, in place of food, I had been well beaten, and was now immured in such a prison, that not even the slightest appearance of release entered into my mind.

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[1] *Danḍa* here probably means 'torturer.'

[2] *Nakīr* and *Munkir* are the two recording angels, according to the *Muhammadan* belief, who come and question the spirit of the deceased about his good and evil actions.

[3] A wagging of the chops.

[4] Note that *yih* and *wuh* are frequently used with any plural, and represent the plural even without the substantive.

'At last, I was at the point of death; sometimes I drew breath, and sometimes it went from me; but from time to time some person used to come at midnight, and let down by a rope some bread tied up in a handkerchief, and a jar of water, and used to call out. Those two men, who were confined near me, used to seize it and eat and drink. Above (on the surface of the ground), the dog constantly observing this circumstance, exerted his intelligence, thus, "In the way in which this person lets down water and bread into the well, do thou also contrive something whereby some food may reach this destitute one, who is my master, then his life may be saved." Reflecting thus, he went to the city, (and there he saw) round cakes of bread piled up on the counter of a baker's shop; springing up, he seized a cake in his mouth and fled; the people ran after him, pelting him with clods, but he would not drop the bread. The people became tired and went back; the city dogs ran after him; he fought and struggled with them, and saved the cake, and came to the well, and threw the cake in. It was daylight; I saw the cake lying near me, and heard the dog bark. I took up the cake, and the dog having thrown down the bread, went in search of water.

'On the outskirts of a certain village, there was an old woman's hut; jars and pots filled with water were standing there, and the old woman was spinning. The dog went up to a pot, and wished to lift the pot up, but the woman threatened him; the pot slipped from his mouth, and fell upon an earthenware jar, which was broken; the rest of the vessels were upset, and the water was spilt. The old woman seized a stick, and rose up to beat (the dog); the dog seized the skirt of her clothes, and began to rub his mouth on her feet, and wag his tail; and (then) he ran towards the mountain, and coming back again, he sometimes seized a rope, and sometimes having taken up a bucket in his mouth, he showed it (to her); and rubbing his face against her feet, he seized the hem of her garment, and kept on pulling her along. God inspired the woman's heart with compassion, that taking up the bucket and rope, she went along with him. He keeping hold of the end of her clothes, having come out of the house, kept going on before her.

'At last, he guided her to the very mountain; the woman imagined, from the dog's conduct, that his master was a prisoner in the well, and that, perhaps, he wanted water for him. In short, having brought the old woman, he came to the mouth of the well. The woman having filled a brass pot with water, let it down by a rope; I took the cup, and ate a morsel of bread; I drank two or three gulps of water, and satiated the dog of my stomach (i.e. satisfied my hunger and thirst). Having returned thanks to God, I sat down on one side, and remained in expectance of God's mercy, saying, "Now let us see what will happen." In this manner this dumb animal used to bring me bread, and by means of the old woman, used to supply me with water to drink. When the bakers perceived that the dog always carried off the bread, they took compassion on him, and made it a rule to throw him a cake whenever they saw him; and if the woman did not bring the water, then he used to break her pots; so that she, being helpless, used to bring a bucket of water every day; this faithful companion set my mind entirely at rest as regards bread and water, and he himself always lay at the mouth of the prison. Six months passed in this manner; but what must be the condition of a man, who was confined so long in such a prison, where the breath of heaven could never reach him? I had nothing but skin and bones left. Life became a burden, and I used to think, "O God! if my life were to depart, it would be better."

'One night, the two prisoners were asleep; my heart overflowed (with grief), and I began to weep bitterly, and to supplicate[1] the Almighty. At the last watch[2] (of the night), what do I see! that, by the power of God, a rope was hanging down in the well, and I heard (some one) in a low voice, saying, "O, unfortunate wretch! tie the end of the rope firmly to thy hands, and get out of this place." On hearing this, I thought that my brothers had at last had compassion on me, and, from the ties of blood, had come them-

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[1] See note at the foot of page 86.

[2] In India, the day and night were formerly divided each into four equal portions, called *pahars*, or watches, of which the first *pahar* of the day began at sunrise, and of the night at sunset. The length of a *pahar* varied, therefore, according to latitude and season of the year.

selves to take me out. With much joy I tied the rope firmly to my waist; some one pulled me up. The night was so dark, that I could not recognize who it was who had pulled me up. When I was out, he said, "Come, be quick; this is no place to stand about in." I had, indeed, no strength left; but through fear I rolled down the hill as well as I could. Then I saw two horses, ready saddled, standing (at the foot of the hill). The man mounted me on one of them, and getting on the other himself, went in front. Proceeding onwards, we reached the banks of a river.

'When morning dawned, we were ten or twelve *kos* from the city; I saw that the young man was completely armed, having on a coat of mail, and that he had fastened on the four mirrors (i. e. back, front, and side-pieces of steel), and he had iron armour on his horse; he was looking at me with great rage, and biting his hand with his teeth; and drawing his sword from its scabbard, he made his horse spring towards me, and came at me. I threw myself off my horse, and began to call for mercy, saying, "I am without fault; why do you wish to kill me? O kind sir! you have taken me out of such a prison, and now what is the cause of this unkindness?" He replied, "Tell me truly, who art thou?" I answered, "I am a traveller, and I have been overtaken by unmerited calamity; by your humane assistance, I have at last come out alive." And I addressed many other flattering expressions to him.

'God put compassion in his heart; he sheathed his sword, and said, "Well, what God wills, he does; go, I spare thy life; remount quickly, this is no place for delay." We put our horses to speed, and went on; on the road he continued to sigh and show signs of regret. By mid-day we reached an island. There he got off his horse, and made me also dismount; he took off the saddles and pads from the (horses') backs, and let them loose to graze. He also loosed his arms from about his waist and threw them down, and seating himself, said to me, "O thou of evil fate! now tell me thy story, so that I may know who thou art." I told him my name and place of residence, and whatever misfortune had befallen me, I related to him to the end.

'When the young man had heard all my adventures, he wept, and addressing himself to me, he said, "O youth! now listen to

my story; I am the daughter of the king of the country of *Zerbād*[1]; and that young man, who is confined in the prison of Solomon, his name is *Bahramand;* he is the son of my father's prime minister. One day the *Mahārāj* (i. e. the king, her father) ordered that all the kings and princes should assemble on the plain, underneath the lattices (of my palace) to shoot arrows and play at polo, so that the horsemanship and skill of every person might be shown. I was seated near the queen, my mother, on the topmost story, in concealment; and female servants and slaves were present, and I was looking at the show. This minister's son was the handsomest of them all; and having made his horse caracole, he continued displaying his skill; he appeared very fascinating to me, and my heart became enamoured of him; I kept this circumstance concealed for a long while.

'"At last, when I became quite restless, I told it to my foster-mother, and gave her many presents. She contrived, by some means or other, to introduce the youth in secrecy into my apartment; he too then began to love me. Many days passed in these love passages. One day, the watchmen saw him entering my apartment at midnight, armed; they seized him, and informed the king. The king ordered him to be put to death; all the officers of state interceded for him, and his life was spared; then (the king) commanded him to be thrown into the prison of Solomon. And the other youth, who is a fellow-prisoner along with him, is his brother, and was with him that night; they were both left in that well. It is now three years since they were confined, but no one has yet found out why this youth entered the king's palace. God has preserved my reputation. In return for His goodness, I have considered it incumbent on me, that I should supply them with bread and water; since then, I go there once in every eight days, and give them eight days' provisions at once.

'"Last night, I saw in a dream that some person was saying to me, 'Arise quickly, and take a horse, a dress, a rope-ladder, and some money for expenses, and go to that pit, and take out that

[1] *Zerbād*, a name applied to the countries to the south-east of *Hindūstān*, including the countries of Assam and Burmah.

unfortunate one from thence.' On hearing this, I started up, and being much pleased, I put on a man's dress, and filling a casket with jewels and gold pieces [1], I took this horse and some clothes with me, and went there to draw him out with the rope-ladder. It was thy fate to be delivered from such a confinement in this manner; and nobody is acquainted with this action of mine; perhaps he was some spirit, who sent me to set you at liberty. Well, whatever was my destiny, it has come to pass." After relating this story, she took out some cakes fried in butter, wheaten bread [2], and meat curry from her handkerchief; but first taking out some sugar, she dissolved it in a cup (of water), and pouring a little of the spirit of *bed-mushk* [3] into it, she gave it to me. I took it from her hand and drank it, and then ate a little breakfast. After a little while she made me wrap myself round with a waist-cloth, and leading me to the river, she cut my hair and nails, and bathed me, and dressed me in the clothes (that she had with her); and made a completely new man of me. I turned my face towards the *Ḳibla*, to offer up a prayer of thanksgiving, and that beautiful girl was looking at what I was doing.

'When I had finished praying, she asked me, saying, "What is this that you did?" I replied, "I was worshipping the Creator, who made all creatures, and who disposed such a lovely being as thyself in my service, and inclined thy heart so in kindness towards me, and delivered me from such a prison; His person is without an equal (partner); to Him I have performed my obeisance and devotions, and offered up my thanks." On hearing this she said, "Are you a *Musalmān?*" I replied, "Thanks be to God, (I am)!" She said, "My heart is delighted at your words; instruct me too, and teach me to repeat the *Kalima*." I said to myself, "God be praised, that she is inclined to embrace our faith." In short, I recited (our confession of faith), "There is no God but God, and *Muḥammad* is the apostle of God," and made her repeat it. We then mounted our horses, and both of us set

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[1] The *ashrafī* is a gold coin weighing 190·894 grains Troy, and of the value of about 1*l*. 12*s*.

[2] *Kachaurī* is a dish made of wheaten bread and pulse.

[3] *Bed-mushk* is the spirit distilled from the leaves of the willow.

out from thence. When we halted at night, she talked of (nothing else but) our religion and faith, and she listened and was delighted (with my words). In this way we journeyed on incessantly day and night, for two months.

'At last we arrived in a country which lay between the frontiers of the kingdom of *Zerbād* and *Sarāndīp*[1]; a city came in sight, which was more populous than Constantinople, and the climate very fine and agreeable. On finding that the king of that city was more just than Cyrus, and a greater protector of his subjects (even than he), my heart rejoiced exceedingly. Having bought a house, we fixed our abode there. After a few days, when we were recovered from the fatigues of the journey, I purchased some necessary articles, and married the lady according to the law of *Muḥammad*, and began to live (with her). In three years, having associated with the great and small of that place, I established my credit, and entered into an extensive trade. At last, I surpassed all the merchants of that place. One day I was going to pay my respects to the *wazīr*-in-chief, when I saw a great crowd of people collected on a plain; I asked some one, "Why is there such a crowd?" I learnt that two persons had been caught in the act of adultery and theft; and perhaps they had even committed murder, and that they had been brought there to be stoned.

'On hearing this, my own case recurred to my mind; that once upon a time I too had been led in this same manner to be impaled, and that God had preserved me. "Who can these be, that they should have become involved in such calamity? I do not know if they are justly (punished), or, like me, have fallen under a false accusation." Pressing through the crowd, I got inside; I then saw that these were my two brothers, who were being led away with their hands tied behind their backs, and with bare heads and feet. Seeing their condition, my blood boiled, and my liver burned; I gave the guards a handful of gold pieces, and said, "Wait a moment;" and having put my horse to his utmost speed, I went to the governor's house. I presented him with a ruby of priceless value, and made intercession for them. The governor replied,

[1] *Sarāndīp*, Ceylon. The ancient Hindūs called it *Lankā*.

"A certain person has a plaint against them, and their crimes have been fully proved; and the king's commands have been issued; I am helpless (in the matter)."

'At last, after much entreaty and supplication, the governor sent for the complainant, and made him consent to withdraw the charge of murder, in consideration of the sum of five thousand rupees. I counted out the money, and made him give me a quittance, and released them from such a terrible calamity. O protector of the world! graciously be pleased to ask them whether I tell truth or falsehood.' Those two brothers were standing there with their heads hanging down with shame. 'Well, having liberated them, I took them home, and having bathed and dressed them, I gave them apartments in the *dīwān-khāna* to live in. At that time I did not introduce my wife to them; I attended upon them myself, and used to take my food with them, and at sleeping time I returned to my house. Three years passed in my kind treatment of them, nor on their part did any bad action take place that might be the cause of my displeasure; when I used to go out riding anywhere, then they remained at home.

'By chance, my good wife went one day to the bath; when she came to the *dīwān-khāna*, she saw no male person about. She took off her veil; perhaps my second brother was lying down there awake; immediately on seeing her, he became enamoured of her. He told his elder brother, and they both laid a plan together for my murder. I had no intimation whatever of this circumstance; moreover, I used to say to myself, "God be praised, that this time, as yet, they have done nothing (evil); their conduct is now correct; perhaps they have felt the effects of shame." One day, after dinner, my eldest brother began to weep, and began to praise our native country, and to describe the beauties of *Irān*[1]. On hearing this, the other brother began to sigh. I said, "If you wish to return to our native country, then it is well; I am devoted to

[1] *Irān* is the ancient name of Persia in its more extended sense, i.e. the Persian Empire. *Fārs* is sometimes used in the same sense. Strictly speaking, it denotes Persia proper, which is only a province of *Irān*.—FORBES.

your pleasure, and this is also my own wish. Now, if it please God[1], I will also accompany your honours." I related the circumstance of my brothers' afflictions to my wife, and also told her of my intention. That sensible woman replied, "You may think so; but they wish to commit some villany again; they are the enemies of your life; you have cherished serpents in your sleeve, and yet you still place confidence in their friendship! Do whatever you wish, but be on your guard against the evil disposed." At all events, in a short time, the preparations for the journey were made, and the tents were pitched on the plain. A large *Ḳāfila* assembled, and they agreed to confer upon me the leadership and headship of the *Ḳāfila*. Having ascertained the propitious hour, it set out; but, for my own part, I was on my guard against my brothers, though in every way I obeyed their commands, and made everything pleasant for them.

'One day, at a certain halting-place, my second brother related that at the distance of one *farsakh*[2] from this place is a running fountain, like *Salsabīl*[3], and in the (surrounding) plain, for miles distant, lilies, and tulips, and narcissuses, and roses grow spontaneously[4]. In truth, it is a wonderful spot to walk in; if we had our will, then we would go there to-morrow, and enliven our hearts, and our fatigues too would be dispelled. I said, "You are masters here; if you command it, we will halt to-morrow, and having gone there, we will stroll about and (then) return." They replied, "What is better than this[5]?" I gave orders, saying, "Have it published throughout the whole *Ḳāfila*, that to-morrow there will be a halt." And I told the cook to prepare breakfast, of every variety (of food), for we should make an excursion the next day. When the morning came, these two brothers put on their clothes, and having armed themselves, they reminded me to make

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[1] *Inshā allahu ta'āla'*, a purely Arabic ejaculation, signifying, 'if it be pleasing to the Most High God.'

[2] The *farsakh*, *farsang* or *parasang* is a Persian measure of about 6,000 yards.

[3] *Salsabīl* is the name of a fountain in paradise.

[4] *Khūd-ro* means 'anything self-sown, wild.'

[5] A purely Persian phrase.

haste, that we might arrive there in the cool (of the day) and walk about. I ordered my horse, but they said, "The pleasure which results by strolling on foot, can the same be felt in riding? Tell the grooms to lead the horses after us."

'Two slaves carried the *ḳaliyān*[1] and coffee-pot, and went along with us. On the road, as we went along, we amused ourselves with shooting arrows, and when we had gone some distance from the *Ḳāfila*, they sent one of the slaves away on some errand. Having gone a little farther on, they despatched the other as well to call him back. My unfortunate fate would have it, that it was just as if some one had put a seal on my lips; they did just as they pleased, and having engaged my attention in conversation, they continued on their way; but this dog, however, remained with me. We had gone a long distance, but neither fountain nor garden came in sight, but a plain covered with thorns; there I began to be tired, and seated myself to recover my breath. I saw behind me a flash like that of a sword; and, on looking back, my second brother struck me such a sword-cut, that my head was cut in two. Before I could call out, "O tyrant! why dost thou murder me?" my eldest brother gave me (a blow) on the shoulder. Both wounds were severe, and I staggered and fell; then those two pitiless ones mutilated me at their ease, and left me weltering in my blood. This dog, on seeing my condition, flew at them, and they wounded him as well. After this, they gave themselves some slight scratches on their bodies, and went back with naked feet and heads to the *Ḳāfila*, and gave out, that "Robbers have murdered[2] our brother on that plain, and we too have been wounded in a hard fight with them. Move off quickly, or else they will fall at once upon the caravan, and will strip us all of everything." When the people of the *Ḳāfila* heard the name of the *Bedawīn*[3], they immediately became alarmed, and being afraid, they marched off and made their escape.

'My wife had (already) heard of the conduct and precious

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[1] *Ḳaliyān* is the water-pipe or *ḥuḳḳa*.

[2] *Shahīd* really means 'a martyr,' and any Muḥammadan killed in battle is supposed to be martyred.

[3] Arabs of the desert.

qualities of these (brothers of mine), and of all the treachery they had treated me with; hearing these events from these liars, she quickly stabbed[1] herself with a dagger, and surrendered her soul to God.' O *Darweshes*[2]! when the dog-worshipping *khwāja* had thus far narrated his adventures and misfortunes, I wept involuntarily on hearing them. The merchant perceiving (this) said, 'Lord of the world! were it not a want of respect, I would strip myself naked, and show the whole of my body.' Even on this, (to prove) the truth (of what he had advanced) he tore his dress off his shoulders, and showed (us his person). In truth, there was not a space of four fingers on his body free from wounds. In my presence he removed his turban from his head, and there was such a great dent in his skull, that a whole pomegranate might be put into it. All the officers of state who were present shut their eyes, they had not the strength to behold (so dreadful a sight).

Then the *khwāja* said, 'Peace be upon thee, O king! When these brothers, having, as they thought, finished my business, and gone away, there was I lying wounded on the one side, and this dog was lying on the other side wounded near me. So much blood went out of my body, that I had not the least strength or sensation left, and I cannot conceive how I had any life remaining. The place in which I lay was on the boundary of the country of *Sarāndīp*, and a very populous city was situated near it; in that city there was a great idol-temple, and the king of that country had an extremely well-favoured and beautiful daughter.

'Many kings and princes were desperately in love with her. There, the custom of (wearing) the veil was unknown, for which reason the princess (daughter) used to roam about all day, hunting with her companions. Near where we were (lying) was a royal garden; on that day, having obtained leave from the king, she had come to that same garden. For the sake of recreation she had come out and was wandering over that plain; some female attendants also accompanied her on horseback. They came to the place where I was lying, and hearing my groans, they stopped near me.

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[1] *Halāk karnā* is here masculine in the past tense to agree with *ḳabīla*, wife; vide par. 5, Part I.

[2] *Āzād Bakht* here addresses himself to the four *Darweshes*.

On seeing me in this state, they hurried off and said to the princess, that "A common man[1] and a dog are lying weltering in their blood." Hearing this from them, the princess herself came up to me, and, filled with compassion, she said, "See if any life still remains." Two or three of the attendants[2] dismounted and having looked, replied, "He is still alive." She immediately ordered them to lay me carefully on a carpet and carry me to the garden.

'Having taken me there and summoned the royal surgeon, she gave many injunctions concerning the cure of myself and my dog, and gave him hopes of a reward and gratuity. The surgeon[3] having thoroughly wiped my whole body, cleansed it from dust and blood, and having washed the wounds with wine, he stitched them up and put on plasters; and he caused the extract of *bed-mushk* to be dropped down my throat in lieu of water. The princess herself used to sit at the head (of my bed), and see that I was attended to; and two or three times during the day and night she made me drink some broth or *sharbat*[4], from her own hands. At last, when I regained consciousness, I perceived that the princess was saying with great sorrow, "What bloody tyrant hath used thee so cruelly? did he not even fear the great idol?" After ten days, through the efficacy of the spirit (of *bed-mushk*), and *sharbats*, and electuaries, I opened my eyes; I saw as if the whole court of *Indra*[5] were standing around me, with the princess at the head of my bed. I heaved a deep sigh and wished to move myself, but I had no strength; the princess said with kindness, "O Persian! be of good cheer, and do not grieve; although some tyrant hath used thee thus, yet the great idol has made me kindly disposed towards thee, and now thou wilt recover."

'I swear by that God who is one, and without a partner, that on beholding her I again became insensible; the princess also perceived

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[1] *Mardū'ā* is a term of contempt, and means really 'a low fellow.'

[2] *Dā'ī*, a milk-nurse, midwife.

[3] *Ḥajjām* is a barber, who, as was also customary in the West until not so many years ago, added the arts of blood-letting and cupping to his ordinary avocations.

[4] There are a variety of sherbets, or sweet drinks. The most common kind is merely sugar and water, but very sweet; lemonade is another, etc.

[5] *Indra*, the king of the Hindū gods; the thunderer.

it, and sprinkled me with rose-water out of a scent-bottle with her own hand. In twenty days' time the wounds filled up and granulated. The princess used to come at night when every one was asleep, and supplied me with food and drink. In short, in forty days[1], I performed the ablution (of perfect recovery); the princess was exceedingly glad, and gave the surgeon a handsome reward, and had me richly clothed. By the grace of God, and the care and attentions of the princess, I became quite stout and healthy, and my body became extremely robust; and the dog also grew fat. She made me drink wine every day, and listened to my conversation, and was much pleased. I used also to amuse her by relating agreeable stories and short tales.

'One day she said to me, "Relate thy story to me, (and tell me) who thou art, and why this accident happened to thee?" I related to her my whole history from the beginning to the end. On hearing this, she wept and said, "I will now behave to thee in such a manner, that all thy misfortunes will be forgotten." I replied, "God preserve you; you have bestowed on me an entirely new life, and now I am yours; for God's sake be pleased always to bestow your favour upon me in this manner." In short, she used to sit up the whole night alone with me, and keep me company. Sometimes the nurse used to stay likewise, and listen to the different kinds of stories (I had to tell), and relate (others herself). When the princess went away and I was left alone, I used to perform my ablutions, and hiding myself in a corner, I used to say my prayers.

'Once it so chanced, that the princess had gone to her father, and I, with perfect ease of mind, having finished my ablutions, was engaged in prayer, when suddenly the princess, conversing with the nurse, came, saying, "Let us see what the Persian is doing now; whether he be asleep or awake." When they did not see me in my place, she was greatly surprised, and said, "Hey dey! where is he gone? I hope he has not formed an attachment

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[1] The fortieth day is an important period in *Muhammadan* rites; it is the great day of rejoicing after birth, and of mourning after death. The sick and wounded are popularly supposed to recover and perform the ablution of cure on the fortieth day.—FORBES.

with somebody else." She began to examine every hole and corner in search of me. At last she came to where I was saying my prayers; now that girl had never seen any one perform his prayers; she stood in silence, looking on. When I had finished my prayers, and lifted up my hands to bless God, and prostrated myself, she involuntarily burst out laughing, and said, "What! is this man gone mad? What strange movements are these that he is making?"

'On hearing the sound of her laughter, I was afraid. The princess having come forward, asked me, saying, "O Persian! what wast thou doing?" I could make no reply. Whereupon the nurse said, "May I take thy calamities, and become thy sacrifice! it appears to me that this man is a *Musalmān*; and he is the enemy of *Lāt* and *Manāt*[1]; he worships an unseen God." The princess immediately on hearing this struck her hands together, and said with great anger, "How did I know that this man was a Turk, and a disbeliever in our gods? this is then the reason that he has fallen under the displeasure of our idol. I have mistakenly taken care of him and kept him in my house." So saying, she went away; on hearing her words, I became alarmed, and said to myself, "Let us see now what course of conduct she will adopt." Through fear, sleep was driven from me, and until morning I continued to weep, and to bathe my face with tears.

'I passed three days and nights, weeping in this fear and hope; I never closed an eye (the whole time). The third night the princess came to my apartment flushed with the intoxication of wine, and bringing the nurse along with her. She was filled with anger, and carried a bow and arrows in her hand; she sat down outside on the border of the garden[2]. She asked the nurse for a cup of wine, and having drunk it, said, "O nurse! is that Persian who is overtaken by our great idol's wrath, dead, or is he still alive?" The nurse replied, "May I bear your evils! some life still remains." She said, "He has now fallen in my esteem, but tell him to come

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[1] *Lāt* and *Manāt* were the two great idols of *Hindū* worship in former times.—FORBES.

[2] *Chaman* is a flower-bed in a garden; a *parterre*.

out." The nurse called out to me; I ran forth and saw that the princess's face glowed with anger, and had become quite red. My soul remained not in my body; I made an obeisance, and joining my hands together, remained standing. She looked at me with an angry glance, and said to the nurse, "If I kill this enemy of the faith with an arrow, will the great idol pardon my fault or not? I have already committed a great sin in having kept him in my house, and attended him."

'The nurse replied, "What is the princess's crime? You did not know him to be an enemy when you took him in; you took compassion upon him; you will receive good for the good you have done; and this man will receive the fruit of his evil deeds from the great idol." On hearing this, she said, "O nurse! tell him to sit down." The nurse made me a sign to sit down; and I sat down. The princess drank another cup of wine, and said to the nurse, "Give this wretch also a cup, then he will die more easily." The nurse gave me a cup (of wine); I drank it without hesitation, and made my bow; she never looked towards me, but continued to give me furtive sidelong glances. When I became elevated (with wine), I began to repeat some pieces of poetry; among others, I recited the following couplet:

"I am in thy power, and if alive yet, what then?
Under the dagger, if one breathes awhile, what then?"

On hearing this, she smiled, and turning towards the nurse, she said, "What! art thou sleepy?" The nurse, guessing her motive, said, "Yes, sleep has overcome me." She then took her leave, and went away (literally, went to hell). After a little while, the princess asked me for a cup of wine; I quickly filled it, and presented it to her. She took it gracefully from my hand, and drank it off; then I fell at her feet. The princess passed her hand kindly over me and said, "O ignorant man! what evil didst thou see in our great idol, that thou shouldest worship an unseen God?" I replied, "It is right to be just; pray reflect a little, whether that God is worthy of adoration, who, out of a drop of water, hath created a lovely creature like thee, and hath given such beauty and perfection, that in one instant thou canst drive

the hearts of thousands of men distracted. What a thing is an idol, that any one should worship it? The stone-cutters have shaped a stone into the likeness of a figure, and have spread a net for fools. Those whom the devil has beguiled, confound the Creator with the created. They prostrate themselves before that which their own hands have formed. And we are *Musalmāns*, and we obey Him who hath created us; for them He hath created hell; for us paradise. If the princess will put her trust in God, then she will taste the delights (of heaven), and distinguish truth from error, and will understand that her (present) faith is false."

'At last, on hearing such admonitions, the heart of that stony-hearted one became softened. By the favour and grace of God, she began to weep, and said, "Well, teach me also thy faith." I taught her the *Kalima*, which she repeated with sincerity of heart, and having expressed penitence and prayed for pardon, she became a *Musalmān*. Then I fell at her feet; until the morning she remained repeating the *Kalima*, and asking for pardon; then she said, "Well, I have indeed embraced your faith, but my parents are infidels; what remedy is there for them?" I replied, "What is that to thee? as one acts, so will he receive." She said, "They have betrothed me to my uncle's son, and he is an idolater; if I should be married to him to-morrow, which God forbid, and he, an idolater, should cohabit with me, and I should bear issue, then it would be a dire misfortune. We ought to think at once of some remedy for this, that I may be freed from such a calamity." I replied, "What you say is indeed sensible; do whatever comes into your mind." She said, "I will remain no longer here, but will go somewhere else." I asked, "By what means can you escape, and where will you go?" She replied, "First of all, do you leave me here, and go and consort with the *Musalmāns* in the *sarāī*, so that every one may hear of it, and may not suspect you. There you will remain on the look out for vessels, and if any vessel sails for Persia, let me know; for this purpose I will send the nurse to you frequently, and when you send me word, I will come to you, and having embarked in the vessel, I will go away, and obtain my release from the hands of these wretched heathens." I replied, "I will devote myself as a sacrifice for your life and safety, but

what will you do to the nurse?" She replied, "Her business is an easy one; I will give her a cup of strong poison to drink." This very plan was fixed upon. As soon as it was daylight, I went to the *caravānsarāī*, and having hired a private room, I went to live there. In this state of separation I lived only in the hopes of meeting again. In two months, when the merchants of *Rūm*, Syria, and *Iṣfahān*[1] were assembled together, they formed the project of returning by water, and began to embark their goods on a vessel. From residing together, many of them had become my acquaintances; they began to say to me, "Well, sir! will you not also come with us; how long will you remain in this country of infidels?" I replied, "What have I wherewith I could go to my native land? I have, indeed, as my property, only this, a female slave, a dog, and a chest. If you give me a little room to stop in and fix its price, then my mind will be at rest, and I too will embark."

'The merchants allotted me a cabin; I paid the full price of it, and having set my mind at rest, I went on some pretext to the nurse's house, and said, "O mother! I have come to take my leave of thee, and I am now returning to my native land. If, through your kindness, I could see the princess for a moment, it would, indeed, be a great thing." At last, the nurse complied (with my request); I said, "I will come to such and such a place at night, and wait there." She said, "Very well." Having told her, I returned to the *sarāī*, and taking up my chest and bedding, I brought them on board, and delivered them into the care of the master, and said, "I will return to-morrow morning and bring my female slave with me." The master replied, "Be pleased to come quickly; we shall weigh anchor early in the morning." I answered, "Very well." As soon as it was night, I went to the spot where I promised the nurse, and waited. A watch of the night had passed, when a door of the palace opened, and the princess came out dressed in soiled and dirty clothes, with a casket of jewels in her hand; she delivered the casket into my hands, and went along with me. As day was breaking, we reached the sea-shore, and

[1] *Iṣfahān* or *Iṣpahān*, the capital of Persian *Irāḳ* (the ancient Parthia).

embarking on board a skiff[1] we went on board the ship; this faithful dog was also with me. As soon as it was broad daylight, we weighed anchor and set sail. We were sailing along in perfect security, when the report of a cannon was heard from one of the ports. All (on board) were surprised and alarmed; they anchored the ship, and they began to consult among each other, as to whether the governor of the port intended some foul play, and what could be the cause of the firing of cannon.

'It happened that all the merchants had some beautiful female slaves on board, and from fear lest the governor of the port might seize them, they shut them up in chests. I did the very same thing myself, and having shut up my princess in my chest, I locked it. In the meantime, the governor of the port appeared on board a swift sailing vessel[2] with his attendants, and coming nearer and nearer, he came and boarded our ship. Perhaps the cause of his coming was this; that when the news of the nurse's death and the princess's disappearance became known to the king, in consequence of his being ashamed to mention the (princess's) name, he ordered the governor of the port, saying, "I have heard that the Persian merchants have very handsome slaves with them, and as I wish to buy some for the princess, you will stop them, and send all the slaves that may be in the ship into the royal presence. On seeing them, the price of those which are approved of will be paid, otherwise they will be returned."

'In accordance with the king's orders, this governor of the port came himself on board our ship for this purpose. And near me was another person, who also had a handsome female slave locked up in his chest. The governor of the port came and sat down on that chest, and began to make them bring out the female slaves. I thanked God, and said, "Well, no mention has been made of the princess." In short, the governor's people put all the female slaves they found into their own vessel. And the governor of the port himself, who was sitting on that chest, laughingly asked the owner saying, "Thou hadst also a female slave?" The fool said,

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[1] This is apparently a corruption of our word 'long-boat.'

[2] Vulgarly called a *grab*.

"I swear by your honour's feet, I alone have not acted in this manner; all of us from fear of you have concealed our female slaves in our chests." The governor on hearing this, began to search all the boxes. He opened my chest also, and having taken out the princess, he carried her away with all the rest. I fell into an extraordinary state of despair, and said to myself, "Such a circumstance has happened that thy life is gone for nothing; and now we must see how he will treat the princess."

'In my anxiety for her, I forgot all fear for my own life; I spent the whole day and night in prayer to God. As soon as it was dawn, they brought back all the female slaves in their own vessel; the merchants were delighted, and each took back his own slaves; they all returned, but the princess alone was not among them. I asked, saying, "My slave has not come back; what is the reason of it?" They replied, "We do not know; perhaps the king may have approved of her." All the merchants began to console and comfort me, and said, "Well, what has happened is past; do not afflict yourself; we will all make up her price and give it to you." My senses were utterly confounded; I said, "I will not now go to Persia." I said to the boatmen, "O friends! take me with you too, and land me on the shore." They agreed, and I left the vessel and went into the boat; this dog also came along with me.

'When I reached the port, I only retained for myself the casket of jewels which the princess had brought with her, and gave all the rest of my property to the governor's servants. I began to wander about everywhere spying about me, that perhaps I might obtain some news of the princess; but I could find no trace of her, nor could I obtain the slightest hint regarding that affair. One night I even entered into the king's palace by a trick, and searched, but I could get no intelligence (of her). For nearly a month I sifted every lane and house in the city; and through sorrow I reduced myself nearly to death's door, and began to wander about like a madman. At last, I bethought myself that "My princess was probably in the governor's house, and nowhere else." I went round and inspected the governor's house, to see whether I could not find some means of ingress, by which I might enter it.

'I perceived a sewer large enough to permit of a man going in and out, but there was an iron grating fixed at its mouth. I formed the resolution to enter by way of this sewer; I took off my clothes and descended into that filthy channel. After a thousand toils, I broke the grating, and entered the women's private apartments by the sewer. Then having put on a woman's dress, I began to search and examine in all directions. From one of the apartments a sound fell upon my ear, as if some one was praying fervently. Going forwards, I saw it was the princess, who was weeping bitterly and was prostrating herself, and praying to God, and saying, "For the sake of thy prophet and his pure offspring, deliver me from this heathen land; and restore me once more in safety to the person who taught me the faith of *Islām*." On seeing her, I ran and fell at her feet; the princess pressed me to her bosom, and we both of us at once fell into a state of insensibility. When our senses were restored, I asked the princess what had happened; she replied, "When the governor of the port brought all the female slaves to land, I was offering up this prayer to God that my secret might not anyhow be known, and that I might not be recognized, and that thy life might not be endangered. He is such a concealer (of faults), that no one knew that I was the princess. The governor was examining every one with a view to purchase. When it came to my turn, he chose me, and sent me secretly to his own house; the rest he forwarded to the king.

'"When my father did not see me among them, he dismissed them all; all this artifice had been on my account. He has now given out, that the princess is very ill, and if I do not appear, then in a few days the news of my death will fly through the whole country; thus the king's shame will not be (known). But now I am overwhelmed with distress, for the governor of the port has other intentions with regard to me, and is always urging upon me to cohabit with him, to which I do not agree. Inasmuch as he loves me, up to the present he has waited for my acquiescence, and, therefore, remains quiet. But I dread to think how long matters can go on in this way; so I have made up my mind, that should he attempt anything further towards me, then I will destroy myself. But in meeting thee, another plan has occurred to my

mind: if God wills, then, except this idea, no other way of escape appears."

'I replied, "Say on; what kind of a plan is it?" She said, "If you assist and exert yourself, it can be done." I replied, "I am at your service; if you give the order, I will leap into the burning flames, and if I could find a ladder, for your sake, I would scale the heavens; whatever you command, I will perform." The princess said, "Go, then, to the temple of the great idol, and in the place where people take off their shoes, there lies a piece of black canvas. It is a custom of this country, that whoever becomes poor and destitute, he wraps himself up in that canvas, and sits down in that place; the people of this country who go there to worship, give him something, each according to his means.

'"In three or four days, when a little money has been collected, the head priests give him a robe of honour on behalf of the great idol, and dismiss him; and having thus become rich, he goes away, and nobody knows who he was. Go thou too, and sit under that canvas, and hide well thy hands and face, and speak to no one. After three days, when the Brāhmans and idolaters have given thee a dress of honour, and wish to dismiss thee, do thou not on any account get up from thence. When they entreat thee greatly, then tell them, 'I do not want money, nor am I desirous of riches; I am an injured person, and I am come to complain; if the mother of the Brāhmans does me justice, it is well; otherwise the great idol will do me justice; and this same great idol will attend to my complaint against my oppressor.' As long as the mother of the Brāhmans herself does not come to thee, however much they may entreat thee, do thou not consent. At length, being helpless, she will come to thee herself; she is very aged, for she is two hundred and forty years old, and she has had thirty-six sons born to her, who are the chief priests of the temple; and she is held in high esteem by the great idol. On this account her authority is so great that the little and great of this country look upon her command as a matter of happiness; whatever she orders, they obey it with heart and soul. Lay hold of the skirt of her dress, and say to her, 'O mother! if you do not obtain justice from the oppressor to this injured traveller, I will dash my head

on the ground before the great idol; he, at last, will have compassion on me, and intercede for me with you.'

'"After this, when the mother of the Brāhmans asks thee all the particulars, say to her, 'I am an inhabitant of Persia; I am come here from a great distance to perform a pilgrimage to the great idol, and in consequence of having heard of your justice. For some days I lived in peace; my wife was also with me; she is young, and her appearance and figure are good, and her features are perfect; I do not know how the governor of the port saw her, (but) he took her away from me by force, and has shut her up in his house. And with us Musalmāns it is a rule, that if a stranger sees one of our wives, or takes her away, it is lawful that he should be put to death by whatever means it may be possible, and the wife be taken back; and otherwise, we must abandon food and drink; for as long as he remains alive, that wife is forbidden to the husband. Now, being utterly helpless, I am come here; let us see what justice you do to me.'" When the princess had given me all these instructions, I took my leave, and came out by way of the same sewer, and replaced the iron grating again.

'As soon as it was morning, I went to the temple, and, having covered myself with the black canvas, I sat down. In three days so much silver, and pieces of gold, and clothes were collected together near me, that it appeared a regular store. On the fourth day, the priests, performing their devotions, and singing and playing, came to me with a robe of honour, and wished to dismiss me. I would not agree to it, and called upon the great idol for protection, saying, "I am not come for the purpose of begging, but to obtain justice from the great idol and the mother of the Brāhmans; and until I get justice I will not stir from hence." They, on hearing this, went into the presence of the old woman, and related my story. Whereupon a Brāhman[1] came to me and said, "Come, the mother calls (you)." I at once wrapped myself up from head to foot in the black canvas, and went to the threshold

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[1] *Chaube* is a term applied to Brāhmans acquainted with the four *Vedas*, or sacred books of the Hindūs. It is now applied to descendants, not necessarily learned.

(of her apartment). I saw that the great idol was seated on a jewelled throne in which were set rubies, diamonds, pearls, and coral; and a rich covering was spread on a golden chair, on which was seated, with great pomp and state, an old woman dressed in black, with cushions and pillows (around her), and two boys of ten or twelve years of age, one on the right hand and the other on the left. She called me before her; I advanced with profound respect, and kissed the foot of the throne, and then took hold of her skirt. She asked me my story; I related it exactly as the princess had instructed me to do.

'On hearing it, she said, "Do Musalmāns keep their wives concealed?" I replied, "Yes, may it be well with your children; this is an ancient custom of ours." She said, "Thine is a good religion; I will now give orders that the governor of the port, together with your wife, shall come and appear here, and I will inflict such a punishment on that ass, that he will not act so another time, and all shall prick up their ears and tremble." She asked her people, "Who is the governor of the port? How dares he take away the wife of another man?" They replied, "He is such a one." On hearing this, she told the two boys (who were seated near her), "Take this man along with you instantly, and go to the king, and say, 'The mother declares that this is the command of the great idol, that the governor of the port is in the habit of committing great oppression and violence on the people; for instance, he has carried off this poor man's wife, and his crime is proved to be great. Instantly have an inventory taken of that criminal's effects and deliver them up to this Turk (who has our esteem), otherwise you will be destroyed to-night, and you will fall under our displeasure.'" The two boys rose up, came out of the place, and mounted their horses; all the priests blowing their conch-shells, and singing their hymns, went in their retinue.

'In short, the great and little of that country having conceived the dust of the spot where the feet of those boys trod as holy, used to take it up and apply it to their eyes. In this manner they went to the palace of the king. The king was informed of it, and came out to receive them with naked feet, and having conducted them with great respect, he seated them on the throne

near himself, and asked them, "What has given me the honour of your visit to-day?" Those two young Brāhmans repeated, on the behalf of the mother, what they had heard, and threatened him with the great idol's anger.

'On hearing this the king said, "Very well," and issued an order to his attendants, saying, "Let some officers of justice go, and let them bring the governor of the port, together with that woman, immediately into our presence, then, having investigated his crime, I will punish him." On hearing this, I was greatly disturbed in my mind (and said to myself), "This affair indeed is not so well; for if they bring the princess as well with the governor of the port, the affair will be discovered; and what will then be my condition?" Being exceedingly fear-stricken in my own mind, I looked up to God, but my countenance was clouded with anxiety, and my body began to tremble. The boys, seeing my colour change, observed perhaps that this order was not in accordance with my desire. They immediately arose with anger and vexation, and said harshly to the king, "O wretch! art thou become mad, that thou withdrawest thyself from obedience to the great idol, and considerest our words to be untrue, that thou wishest to send for them both in order to verify (them). Now, have a care, thou hast fallen under the great idol's wrath; we have delivered thee our orders; now do thou look (to it), or the great idol will look (to thee)."

'At this speech the king was thrown into such an extraordinary state (of alarm), that joining his hands together, he stood (before the boys) and trembled from head to foot. Having made humble supplication, he tried to appease them; but they both would on no account sit down, but remained standing. In the meanwhile, all the nobles who were present, began with one voice to speak ill of the governor of the port, saying, "He is such a scoundrel, and evil-doer and criminal, and commits such offences, that how is it possible that we should relate them in the royal presence? Whatever the mother of the Brāhmans has sent to say, is quite true; for it is the great idol's decision, therefore, how can it be false?" When the king heard the same thing from all, he was much ashamed and repented of what he had said. He immediately

bestowed upon me a rich dress of honour, and having written an order with his own hand, and sealed it with his sign manual, he delivered it into my keeping; and he wrote a note to the mother of the Brāhmans, and having laid trays of jewels and gold pieces before the boys as a present, he dismissed them. I returned to the temple highly pleased, and went to the old woman.

'The contents of the king's letter which had arrived were as follows: after the usual compliments and tenders of service and devotion, (the king) had written, "In accordance with your highness's commands, the post of governor of the port has been conferred upon this Musalmān, and a dress of honour has been bestowed upon him. He is now at liberty to put the former to death; and all his property and effects belong to this Turk; he may do what he pleases. I hope that my fault may be forgiven." The mother of the Brāhmans was pleased, and said, "Let the music strike up in the music gallery of the temple." Then she sent with me five hundred well-armed[1] soldiers, who could hit a cowrie-shell[2] suspended by a hair, and gave orders that they should go to the port, seize the governor, and deliver him up to this Musalmān, in order that he may put him to death with whatever torture he has a mind to. "Also let them take care that, except this honoured friend, no one be permitted to enter the women's apartments, and let them deliver over his effects and treasures untouched. When he sends them away of his own accord, let them return bringing with them a letter of approbation from him." And having given me a complete dress from the wardrobe of the great idol, she caused me to mount, and dismissed me.

'When I arrived at the port, a man went in front of me, and informed the governor; and when I arrived he was sitting like one in great perplexity. My heart was already filled with rage, and as soon as I saw the governor of the port, I drew my sword, and struck him such a blow on the neck, that his head flew off

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[1] *Barkandāz*, literally, 'throwing the lightning;' a matchlockman.

[2] The *kaurī* is a small shell (*Cypræa moneta*) used as a coin. Its value is about the hundredth part of a *paisa*.

like a stalk of Indian corn. And having caused the agents, the treasurers, the superintendents and other officials of that place to be seized, I took possession of all the records; and I then went into the women's apartments. I paid a visit to the princess; having embraced each other, we wept, and gave thanks to God. We wiped away each other's tears; then I seated myself outside on the official seat, and gave dresses of honour to the officers employed (at the port), and re-instated all of them in their respective situations. I gave promotion to the servants and slaves. To each one of those people who had come with me from the temple as an escort, I gave presents and gratuities, and having bestowed dresses on their officers (both horse and foot), I dismissed them; and taking with me jewels of inestimable value, and pieces of fine cloth, and shawls, and brocaded stuffs, and goods, and rarities of every country, and a large sum of money as a present for the king, and for each of the nobles according to rank, and for the priestesses and priests, to be divided amongst them, after one week I went to the temple and laid them before the mother by way of a present.

'She bestowed upon me another robe of honour, and a title. Then having gone into the king's court, I presented my offering, and I petitioned him with the view of putting an end to the acts of tyranny and injustice which the governor of the port had committed. For this reason, the king, the nobles, and the merchants were all well pleased with me, and (the king) bestowed many favours upon me, and having given me a robe of honour and a horse, he granted me a title and an estate [1], and rewarded me with dignities and honours. When I came out from the royal presence, I gave the servants and attendants so much, that they all began to pray (for my welfare). In short, I became very happy in my condition, and began to pass my days in that country with exceeding ease and comfort, having tied the marriage knot with the princess; and I offered up my thanks to God. On account of my justice all the inhabitants were quite happy. I used

[1] *Jāgīr*, land given by government as a reward for services, particularly military services; a fief.

to go once a month to the temple and the king's court; and, day by day, the king conferred increased honour upon me.

'At last, he enrolled me among his privy counsellors, and never undertook any business without my advice, and my life began to be passed in the greatest freedom from trouble; but God alone knows that I often thought in my mind on these two brothers, as to where they were and how they were. After the space of two years, a *Ḳāfila* of merchants arrived at the port from the county of *Zerbād*, and they all were on their way to Persia; they wished to return to their own country by sea. It was the rule of that place, that whenever a caravan arrived there, its chief used to bring me the rarities and curiosities of different countries and present them as a *naẓar*[1]. On the following day, I used to go to his place of residence, and having levied a duty of ten per cent. on his goods, I gave him a permit to depart. In this manner, those merchants of *Zerbād* likewise came to visit me, and brought priceless presents (with them); the next day I repaired to their tents. There I saw two men dressed in tattered old clothes, who were carrying packages and bundles on their heads, and brought them right into my presence. After I had examined them, they took them up again and carried them away, and they worked very hard and attentively.

'I looked at them closely, and perceived that they were, indeed, my two brothers. At that time, shame and pride would not allow me to see them in such servitude. When I went back to my own house, I told some of my people to go and bring those two men to me. They brought them; I, then, had clothes made for them, and kept them near me; (but) those scoundrels having again laid a plan to murder me, they came one day at midnight, finding all off their guard, like thieves to the head of my bed. Being in fear of my life, I had placed guards at my door, and this faithful dog was asleep at the side of my bed; the moment they drew their swords from the scabbard, the dog first barked, then flew at them; at the noise he made, everybody awoke; I, also, calling out in

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[1] *Naẓar* is a gift or present offered to a superior; also the fee paid to the over-lord on taking over any estate, post, or office.

a state of alarm, jumped up. The servants seized them, and I knew that it was, indeed, they. Everybody began to curse them, saying, "Notwithstanding all this kindness, what infamous action is this of theirs, which has been brought to light?"

'O King! peace be upon you, then I also, indeed, became afraid; there is a well-known proverb, "that the first and second fault (may be pardoned), but the third fault punished[1]." I, therefore, made up my mind to confine them; but if I had put them in prison, who was there who would have taken care of them? They would have died of hunger and thirst; or they might have devised some other mischief. For this reason, I have confined them in a cage, that they may always remain under my own eye, so that my mind may remain at rest; lest being absent from my sight, they may do some further evil. And the honour and esteem in which I hold this dog, are on account of his loyalty and fidelity. Praise be to God! a man without gratitude is worse than a faithful brute. These were the past events of my life, which I have related to your majesty, now, either order me to be put to death, or grant me my life; to the king belongs command.'

On hearing this (story), I praised that man of honour, and said, 'There has been no interruption in your kindness, and there has been no limit to the shamelessness and villainy of these fellows; so true is it "that if you bury a dog's tail for twelve years, it will remain as crooked as ever."' After this, I inquired the history of these twelve rubies (which were in the dog's collar). The *khwāja* replied, 'May your majesty's age be a hundred and twenty years! In the same port where I was governor, after I had been there three or four years, I was sitting one day on the top[2] of my house (which was high), for the purpose of enjoying the view of the sea and plain, and was looking in all directions. Suddenly, I perceived two human figures, who were coming along from one side of the wood, where there was no high road. Having got my telescope, I looked, and saw they were of strange appearance. I hurried off some mace-bearers to call them.

[1] The meaning is that the fault is in the mother's blood, and, therefore, incorrigible.

[2] *Bālā-khāna* means really 'an upper room or story,' 'a balcony.'

'When they came, I saw that they were a man and a woman. I sent the woman to the princess in the women's apartments, and called the man before me. I, then, perceived that he was a young man of twenty or twenty-two years of age, whose beard and moustaches had commenced (growing); but through the heat of the sun, the colour of his face had become as black as that of a bannock-griddle, and the hair of his head and his finger-nails had grown so long that he looked like a wild man of the woods; and he had on his shoulder a child of about three or four years of age, and the sleeves of a coat filled (with something), were hung like a collar round his neck; he looked a strange figure and was oddly dressed. I was extremely astonished, and asked him, "O friend! who art thou, and of what country art thou an inhabitant, and what is thy condition?" The youth involuntarily began to weep, and unfastening that purse, he placed it before me on the ground, and said, "Hunger! hunger! for God's sake give me something to eat. For a long while I have subsisted on roots and herbs, and there is not a particle of strength remaining in me." I immediately sent for some bread, meat[1], and wine; he began to eat.

'In the meanwhile, the eunuch brought several other bags from the harem, which were upon his wife. I had them all opened, (and) saw that they contained every description of precious stones, each of which, one would say, was worth a king's revenue. Each one was more priceless[2] than another in weight, shape, and water; and the whole room was irradiated[3] with their brilliancy. When he had eaten a morsel, and drank a cup of wine, and had taken breath, his senses returned; I, then, asked him how these stones had come into his possession. He replied, "My native country is *Azurbaījān*[4]; having become separated from my home and

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[1] *Kabāb* is meat roasted or fried; generally small morsels of mutton or lamb roasted on skewers.

[2] Note the Sanskrit form '*an-mol*,' where the '*an*' has the same effect as the English form *un* or *in*, in such words as *unseen*, &c.

[3] The word *būḳalamūn* means 'a chameleon,' hence it is applied to anything that is variegated in colour.

[4] Formerly a province of Persia, and the northern part of ancient Media; but now incorporated in the Russian Empire.

parents in my childhood, I have undergone many hardships, and for a long time I was buried alive, and many times I have escaped from the claws of the angel of death." I said, "O sir! tell me in detail, so that I may understand." Then he began to relate his story as follows:—"My father was a merchant, and used to constantly travel to India, Turkey, China, Northern Persia, and Europe. When I was ten years of age, my father went to India, and wished to take me with him. Although my mother and various aunts said that I was still a child, and not old enough to travel, my father did not mind them, and said, 'I am now old; if he is not instructed under my own eye, I shall carry the regret with me to the grave; he is the son of a man, and if he does not learn now, when will he learn?'

'"Saying this, he took me with him *nolens volens*, and set out; the journey was performed in health and safety, and when we arrived in India, we sold some of our goods there, and taking some of the rarities from thence, we went to the country of *Zerbād*. This journey was also performed in safety; there also having bought and sold goods, we embarked on board a ship, that we might return quickly to our native country. At the end of a month, one day a storm and hurricane came on, and the rain began to fall in torrents; the whole earth and sky became dark as a mass of smoke, and the ship's rudder broke. The pilot and master began to beat their heads; for ten days the wind and waves carried us where they pleased; the eleventh day the ship, having struck upon a rock, went to pieces. I did not know what became of my father, our servants, and our goods.

'"I found myself on a plank; for three days and nights that plank drifted on uncontrolled. On the fourth day it went ashore; there was only life left in me. Having got off it, I crawled along on my knees, and at last, somehow or other, reached the dry land. I saw some fields in the distance, and many people were collected there; but they were all black, and as naked as they were born; they said something to me, but I did not understand their language in the least. It was a field of *chanā*[1];

[1] *Chanā* or *būṭ* is a kind of chick-pea (*Cicer arietinum*), which is given to horses and cattle in India: it is eaten by natives. It is also called *gram*.

those people having lighted a bonfire were parching the ears[1] and eating them; and a few houses also appeared in sight. Perhaps this was their usual food, and that they lived there; they began to make signs to me that I too should eat. I also plucked up a handful, and roasted it, and began to toss it into my mouth; and having drunk a little water, I went to sleep in a corner (of the field).

'"After some time, when I awoke, a man from among them came to me, and began to show me the road. I plucked up a little *gram*, and followed that road. It was a plain as flat as the palm of the hand, and so vast that one might have compared it to the plain of the day of judgement; I proceeded, eating the *gram* as I went. After four days, a fort came in sight; when I went up to it, I saw it was a very high fort, all of stone, and each side of it was two *kos* in length; and the door was cut out of a single stone, and it had a large lock attached, but I could see no trace of any human being. I proceeded onwards from thence, and saw a hillock, the earth of which was as black as *surma*[2]; when I passed over this hillock, a very great city came in sight, surrounded by a high wall, with towers at regular intervals; and on one side of the city there flowed a river of great width. Proceeding on, I reached a gate, and invoking the name of God, I went inside. I saw a person who was dressed in European costume, and seated upon a chair. As soon as he saw I was a foreign traveller, and heard me invoke the name of God, he called out to me to come forward. I went up and saluted him; he returned my salutation with the greatest kindness, and immediately laid on the table some bread[3] and butter, and a roast fowl and some wine, and said, 'Eat thy belly full.' I ate a little, and drank (a little wine), and went fast asleep. When the night

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[1] *Holā* means 'peas parched in the pod;' hence this means literally that 'they were making *holā* of the chick-peas.'

[2] *Surma* is a black powder made of antimony or lead ore, which is applied to the eyes to enhance their beauty. The Arabs use a similar preparation called *koḥl*, which is made from burnt almond shells, etc. Probably this is the origin of our term 'coal-black eyes.'

[3] *Pāṅw-roṭī* is a kind of loaf.

came, I opened my eyes, and washed my hands and face; he again gave me something to eat, and said, 'O son! relate thy story.' I told him all that had happened to me; then he said, 'Why art thou come hither?' I became vexed, and answered, 'Perhaps thou art mad; after hardships of long duration, I have now seen the appearance of (human) dwellings; God has brought me thus far, and thou askest me why I am come here.' He replied, 'Do thou rest now; to-morrow I will tell thee all there is to say.'

'"When the morning came he said, 'There are a spade, a sieve, and a leather bag in (this) room; bring them out.' I said to myself, God knows what labour he will exact of me for having eaten his bread. Being helpless, I brought out all those things, and took them to him. He then ordered me to go to that hillock, and to dig a hole about a yard deep, and to sift whatever came out of it through the sieve, and whatever I was unable to pass through the sieve, I was to put it in the leather bag, and bring it to him. I took all those things and went there, and having dug as much (as he had ordered), I passed it through the sieve, and put it into the leather bag; I then saw that they were all precious stones of different colours, and my eyes were dazzled with their brilliancy. In this manner I filled the bag brimful, and carried it to that person; on seeing it, he said, 'Take whatever is in the bag for thyself, and go away from here, for thy stay in this city is not well.' I replied, 'Your worship has, on your part, done me a great kindness in giving me these stones and pebbles; but of what use are they to me? When I become hungry, I shall not be able to chew them, nor will my belly be filled; and if you were to give more of them, of what use would they be to me?' The man laughed, and said, 'I pity thee, for thou, like me, art an inhabitant of the kingdom of Persia; for this reason I warn thee, otherwise it rests with thee; if it is thy intention, at all hazards, to enter the city, then take my ring with thee; when thou reachest the centre of the market-place, then thou wilt find a man with a white beard sitting there, whose face and figure very much resemble mine; he is my eldest brother. Give him this ring, and he will take care of thee; and do exactly whatever he tells thee, otherwise thou wilt lose thy life for nothing; my

authority only extends as far as this; I have no entrance into the city.' Then I took the ring from him, and, saluting him, I took my leave. I went into the city, and saw that it was a very elegant town; the streets and bazaars were clean, and the men and women without concealment were buying and selling among themselves, and were all well dressed. I continued strolling along and looking at the sights. When I reached the four cross-roads of the market-place, there was such a crowd, that if you threw a brass plate, it would have skimmed over the heads of the people. The multitude were so close together, that it was difficult for any one to make his way through. When the crowd became less, I also, pushing and jostling, advanced forward. At last I saw the person (I was looking for), seated on a chair, and a jewelled baton of office lay before him. I went up and saluted him, and gave him the ring; he looked at me with an angry glance, and said, 'Why hast thou come here, and plunged thyself into calamity? Did not my foolish brother forbid thee?'

'"I replied, 'He did indeed tell me, but I did not mind him;' and I related to him all my adventures from beginning to end. That person got up, and taking me with him, he went towards his own house; his residence appeared like that of a king, and he had many servants and attendants. When he had gone into his private apartments, he sat down, and said with much gentleness, 'O son! what folly is this thou hast committed, that on thine own feet thou hast walked to thy grave? What being ever comes to this unfortunate enchanted city?' I replied, 'I have already fully related my history; now indeed fate has brought me here; but have the goodness to enlighten me on the customs and ways of this place, so that I may know why you and your brother tried to hinder me.' Then that good man said, 'The king and all the nobles of this city have been excommunicated; strange are their manners and religion. In an idol-temple here there is an idol, from whose belly the devil tells the name, caste, and faith of every individual; so, whatever poor traveller arrives, the king has information of it; and he conveys him to the temple; and makes him prostrate himself before the idol. If he prostrates himself, it is well; otherwise, they cause the poor wretch to be immersed in the river. If he

attempts to get out of the river and escape, his feet become extremely heavy, so much so that they stick in the ground; such is the spell that has been cast over this city. I feel pity for thee on account of thy youth; but for thy sake I am going to carry out a plan, which, if it turns out well, then thou mayest remain alive for a few days, and escape from this torture.'

'"I asked, 'What is the nature of the plan? impart it to me.' He replied, 'I will make a married man of thee; and get thee the *wazīr's* daughter in marriage.' I answered, 'How can the *wazīr* give his daughter to a poor wretch like myself? Will it be when I embrace his faith? This is what I cannot do.' He said, 'The custom of this city is, that whoever prostrates himself before the idol, if he is a beggar and demand the king's daughter, the king must deliver her up to him in order to gratify his wish, and that they may not grieve him. Now I am in the king's confidence, and he esteems me, wherefore all the nobles and officers of state of this place respect me. And in the course of every week, they go two days to the temple on a pilgrimage; and there they perform their worship; so they will all assemble there to-morrow, and I will take thee with me.' Having said this, he gave me something to eat and drink, and sent me away to sleep. When the morning came, he took me with him, and set out for the temple; on going there, I saw that people were going about, and performing their devotions.

'"The king and the nobles, with uncovered heads, were kneeling respectfully in front of the idol, near the priests; and unmarried girls and boys, like houris and fairies in appearance, were drawn up in lines on the four sides. Then that dear friend addressed me, saying, 'Do whatsoever I say.' I agreed, and said, 'Whatsoever you command, that I will perform.' He said, 'First, kiss the king's hands and feet, then, lay hold of the *wazīr's* skirt.' I did exactly so. The king asked, 'Who is this, and what does he say?' The man replied, 'This young man is my relation; he is come from far to have the honour of kissing your majesty's feet, and with this expectation, that the *wazīr* will exalt him in his service, if the order of the great idol, and your majesty's will be (to that effect).' The king said, 'If he will embrace our faith and religion,

and adopt our customs, then it will be auspicious (for him).' Immediately the drums in the portico[1] of the temple struck up, and I was invested with a rich robe of honour; and having thrown a black rope round my neck, they dragged me before the seat of the idol, and making me prostrate myself, they made me stand up.

'"A voice issued from the idol, saying, 'O respected youth! it is well that thou hast entered my service; now rely on my mercy and favour.' On hearing this, all the people prostrated themselves, and began to roll on the ground, and exclaimed, 'Long may you prosper! why should it not be!' When the evening came, the king and the *wazīr* mounted, and went to the *wazīr's* house, and they delivered over the *wazīr's* daughter to me in accordance with their rites and customs; and they gave a great dowry and presents, and were very grateful, saying, that according to the great idol's command, they had given her to me. They placed us both in one house; when I saw that beautiful woman, then of a truth (I perceived that) her beauty was fairy-like, perfect from head to foot. All the excellencies we have heard of, as peculiar to *Padminī*[2] women, were found in her. I cohabited with her with the utmost happiness, and was much pleased. In the morning, having bathed, I attended the king's audience. The king bestowed upon me the robe of honour indicating the relationship of a son-in-law, and ordered that I should always attend his levee. At last, after some days, I became one of his majesty's counsellors.

'"The king used to be much pleased with my society, and bestowed many dresses of honour and presents upon me, although I was rich in worldly possessions, for my wife had so much money, and property, and precious stones, that they were without bounds or limit. Two years passed in the greatest happiness and comfort. It happened that the *wazīr's* daughter became pregnant; when the seventh and eighth months had passed, the full time was accomplished, and the pains began; the nurse and midwife

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[1] *Naḳḳāra* is a 'drum,' or 'kettle-drum,' and a *naḳḳār-ḵhāna* is the portico of a palace or temple in which drums are beaten at stated intervals.

[2] *Padminī* are the most excellent of the four classes into which womankind is divided by the Hindūs (the names of the other three are *chitrinī*, *sankhinī*, and *hastinī*).

came, and a dead child was brought forth; its poison infected the mother, and she also died. I became frantic with grief, and exclaimed, what a dreadful calamity has burst upon me! I was seated, weeping, at the head of the bed; all at once the noise of lamentation was raised throughout the whole house, and women began to come in from all sides. Each as she came, struck one or two blows on my head, and baring her head, remained standing in front of my face, and began to weep. So many women assembled together, that I was quite hidden in the midst of them, and nearly expiring.

'"In the meanwhile, some one seized me by the collar from behind, and dragged me along; I then saw that it was that same Persian, who had married me (to the *wazīr's* daughter). He exclaimed, 'O fool! why dost thou weep?' I replied, 'O tyrant! what words are these which thou hast said? I have been robbed of my kingdom; the comfort of my household is utterly gone, and yet thou askest why I am lamenting!' That dear friend said with a smile, 'Now weep on account of thine own death. I told thee from the very first, that perhaps thine evil destiny had led thee hither; so indeed it has come to pass; now, except through death, thou hast no escape.' At last, the people seized me, and led me to the temple; I then saw that the king, the nobles, and thirty-six tribes of his subjects were assembled there, and that all the wealth and property of the *wazīr's* daughter was placed there; whatever article any one's heart desired, he took, and put down its price in money.

'"In short, all the property was converted into cash; with this money jewels were purchased, and locked up in a casket; and having brought another box, they filled it with bread, sweetmeats, roast meat, dried and green[1] fruits, and things to eat; and having put the corpse of my wife into a chest, they slung it and the box of food on a camel; and making me mount up, they placed the casket of jewels in my lap, and all the Brāhmans went before me singing hymns and blowing their shells, and behind came a crowd for the purpose of wishing me joy. In this manner I went out of the city

[1] For تو read تر in the original.

by the very same gate by which I had entered on the first day. The moment the glance of the gate-keeper fell upon me, he began to weep, and said, 'O unfortunate, ill-fated (wretch)! thou didst not listen to my words, but having gone into this city thou hast given thy life for nought; the fault is not mine; I had warned thee!' He said this, but I was so confounded, that my tongue gave me no assistance to reply to him; nor were my senses in their right place, to foresee what my end was going to be.

'"They brought me at last to the same fort, the door of which I had seen shut the first day (I arrived); and with the assistance of many people acting together, the lock was opened, and they carried in the coffin and the box. A priest approached me, and began to console me, saying, 'Man is born one day, and one day dies; such is the transmigration of the world.' Now these[1], thy wife, thy son, thy wealth, and forty days' food are here; take them, and remain here until the great idol is favourable towards thee.' In my anger I wished to curse the idol, the inhabitants of that place, and their manners and customs, and to inflict blows and buffets on that Brāhman. That same Persian forbade me, in his own tongue, saying, 'Take care, do not on any account utter a word; if thou shouldest say anything at all, they will at once burn thee. Well, whatever was in thy destiny, has come to pass; now rely on the mercy of God; perhaps the Almighty will bring you out alive from this place.'

'"At last, they all left me alone, and went out of the fort; and again locked the door. At that time I wept bitterly at my solitary and helpless condition, and began to kick the corpse of that woman, saying, 'O impure one! if thou wast to perish in childbirth, why didst thou marry, and why didst thou become pregnant?' Having thoroughly beaten (her), I again sat silent. In the meantime, the day advanced, and the sun became hot, and my brain began to boil, and I was expiring by reason of the stench. On whatever side I looked there were the bones of the dead, and boxes of precious stones in heaps. Then, having collected some old boxes

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[1] Note the manner in which the singular is used throughout this sentence, where we should use the plural number.

together, I placed them one on top of the other, that there might be shelter from the heat by day, and the dew by night. I began to search for water; on one side I saw something like a spring, which was cut out of stone in the wall of the fort, and had a mouth like a pot. In short, for some days my life was sustained on that water and the food (I had with me).

'"At last, the provisions came to an end; I became terrified and complained to God. He is so beneficent that the door of the fort opened, and another corpse was brought in; an old man came in with it. When they had left him also, and gone away, it came into my mind to kill the old man and take possession of his box of provisions and all. So, taking the leg[1] of a box in my hand, I went up to him; that (poor) helpless one was seated with his head resting on his knees, quite overcome with anguish. I came behind him, and gave him such a blow on the head, that his skull was fractured, and his brains came out, and he instantly resigned his soul to God. Having taken his provisions, I began to live on them. For a long while this was my way, that whatever living beings came in with the dead, I used to kill them, and having taken their food, I fared plentifully.

'"After some time, a young girl once came with the bier; she was exceedingly beautiful, and my heart would not allow me to kill her too. On seeing me, she fainted with fear. Having taken up her provisions as well, I carried them off to where I lived[2]; but I did not eat them alone; when I was hungry I used to carry some food to her, and we ate together. When the woman perceived that I did not molest her, her timidity lessened daily, and she became more familiar, and used to come in and out of my shelter. One day I asked her her story, and who she was. She replied, 'I am the daughter of the king's prime minister, and I was betrothed to my uncle's son; on the day of the marriage night, he was attacked with a colic, and was in such agonies from the pain, that he expired instantaneously[3]; they brought me here with

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[1] In the East, coffins or biers are usually supported on legs.

[2] For پني read اپني in the original.

[3] Note the idiomatic use of the genitive here in the expression *ān-ki ān*,

his coffin and have left me.' She then asked me my story, and I also related the whole to her, and said, 'God hath sent thee here for my sake.' She smiled and remained silent.

'"In this manner in a little while mutual affection increased between us. I taught her the principles of the *Musalmān* religion, and made her repeat the confession of faith; and having performed the marriage ceremony, I cohabited with her; she also became pregnant, and she gave birth to a son. Nearly three years passed in this manner; when she weaned the child, I one day said to my wife, 'How long shall we remain here, and how shall we get out from this place?' She replied, 'If God takes us out, we shall get out; otherwise we shall some day die here.' I wept bitterly at what she said, and at our remaining, and continuing to weep I fell asleep; I saw a person in my dream, who said to me, 'There is (a means of) getting out by way of the drain; go thou forth.' I started up with joy, and said to my wife, 'Collect and bring with you all the iron pins and bolts which are in the old boxes; so that I may widen it.' In short, having driven a nail into the mouth of the drain, I continued to strike it with a stone in such a way until I became quite tired. By a whole year's labour, the opening was so enlarged, that a man could get through it.

'"Then having selected the very finest of the precious stones, I filled the sleeves of the dresses of the dead (with them), and taking them with us, we three came out by that way. I returned thanks to God, and placed the boy on my shoulders. It is a month since I quitted the high road from fear, and have come by the paths of the woods and mountains. When hunger attacked us, I fed on grass and leaves; I have no strength left to say any more. These are my adventures, which you have heard."

'Peace be to thee, O king! I took compassion on his condition, and having caused him to take a bath, I had him well dressed, and made him my deputy. And in my own house I had several children by the princess, but they all died one after another, in childhood. One son lived to five years of age, and then died;

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which means literally 'the instant of an instant.' This form is of frequent occurrence, thus *sab-kā sab*, one and all, etc.

through grief for him the princess also died. I was quite overwhelmed with grief, and without her that country became distasteful to me; my heart became quite sad, and I made up my mind (to return to) Persia. Having petitioned the king, I transferred the duties of governor of the port to that young man. Just at this juncture the king died also. I took this faithful dog and all my property, money, and jewels with me, and came and lived at *Naishāpūr*, so that no one should become acquainted with my brothers' story. I have become well known as the dog-worshipping *khwāja*, and on account of this bad name, to this day I pay double taxes to the government of the king of Persia.

'It chanced that this young merchant went there, and through him I have had the honour of kissing your majesty's feet.' I asked the *khwāja*, 'Is not this your son?' The *khwāja* replied, 'Sire! this is not my son; he is one of your majesty's own subjects; but he is now my master or heir, or whatever you choose to call him.' On hearing this, I asked the young merchant, 'What merchant's son art thou, and where do thy parents live?' The boy kissed the ground, and having besought pardon for his life, said, 'This slave is the daughter of your majesty's *wazīr;* my father fell under your royal displeasure on account of this very *khwāja's* rubies, and indeed the order was given, that if in one year his words were not verified, he should be put to death. On hearing this, I assumed this disguise and went myself to *Naishāpūr*. God has conducted the *khwāja*, together with the dog and rubies, before your majesty. You have heard the whole of the circumstances, and I am in hopes that my aged father may be released.'

On hearing this narrative from the *wazīr's* daughter, the *khwāja* gave a groan, and fell down involuntarily. When rose-water had been sprinkled over him, his senses returned, and he exclaimed, 'O dire misfortune! I have come all this distance, and have suffered all this sorrow and labour, in the hope, that having adopted this young merchant, I should make him my son, and hand over to him by deed of gift, all my wealth and property; then my name would remain, and all the world would call him the *khwāja's* son; but my imaginings have proved vain, and the contrary has occurred. He, by turning out to be a woman, has

ruined the old man; I fell into the snares of a woman, and now the saying may be applied to me, "Thou remainedst at home, and didst not go on a pilgrimage; yet thy head was shaved, and thou art become the scoff of all."'

In short, I took pity upon his agitation, and groans, and lamentations. I called the *khwāja* to me, and whispered some good news into his ears, saying, 'Do not grieve: I will marry thee to her; if God wills, thou wilt have children, and she shall be thy master.' On hearing this joyful news, he became completely comforted; I then ordered them to conduct the *wazīr's* daughter to the women's apartments, and to bring the *wazīr* out of prison, and having bathed him in the bath, to dress him in the robe of exaltation to honour, and bring him quickly before me. When the *wazīr* arrived, I went to the edge of the carpet to receive him [1], and conceiving him to be my superior, I embraced him, and again bestowed on him the portfolio [2] of the ministry; and I conferred estates and dignities upon the *khwāja*, and fixing on the happy hour, I married him to the *wazīr's* daughter.

In a few years, he had two sons and a daughter born to him. Accordingly, the eldest son is now the 'Chief of the Merchants,' and the youngest is the superintendent of my household. O *Darweshes!* I have related this narrative to you for this reason, that last night, I heard the adventures of two of your number; now you two who remain, imagine to yourselves that we are still seated in the same place, and look upon me as your servant, and this house as your abode [3]. Do you each relate your adventures without fear, and remain some days with me. When the *Darweshes* perceived that the king was very kind to them, they said, 'Well, since you have been pleased to show friendship towards mendicants, we two also will relate our adventures; be pleased to listen.'

END OF THE ĀZĀD BAKHT.

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[1] This was doing him a most unusual honour.

[2] *Ḳalamdān* is literally the case in which the reed pens are placed, which is worn in the girdle. It is the insignia of office in the East.

[3] *Takiya* is a hermit's cell, or dwelling-place.

TRANSLITERATION AND TRANSLATION

OF

MANUSCRIPT LETTERS

IN PART I.

TRANSLITERATION AND TRANSLATION OF MANUSCRIPT LETTERS IN PART I.

No. 1.

Gh͟arīb parwar salāmat !

Fidwī-kī 'arẓ yih hai ki kal shām-ko ḍāk-ke ẕari'a-se ḥaẓūr-kā ḥukmnāma pahuṅchā aur us-meṅ likhā thā ki fidwī ḥukmnāma-ke pāte hī Allahābād-ke isṭaishan-meṅ ḥāẓir ho. Fidwī ḥukm-ke pāte hī wahāṅ pahuṅchā aur āj-tak ḥāẓir rahā, aur jab jab rail gāṛī ā'ī fidwī-ne ḥaẓūr-ko talāsh kiyā magar kuchh patā na milā; bi'l-āk͟hir kalkatte-ke ek musāfir-kī zabānī ma'lūm hū'a ki ḥaẓūr-kī ṭabī'at bīmār hai, is-liye ḥaẓūr-kā ānā na hū'a. Ab fidwī-kā irāda hai ki parsoṅ yahāṅ-se kalkatta rawāna hūṅ aur ḥaẓūr-kī k͟hidmat-meṅ pahuṅchkar ḳadambūsī ḥāṣil karūṅ. K͟hudā jald ḥaẓūr-ko ārām de.

Al-marḳūm[1] 7 *Jūlā'ī, senah*[2] 1884.

'Arẓī fidwī,

Ḥasan K͟hān.

No. 1.

Cherisher of the poor—prosperity!

The petition of (your) servant is this, that yesterday evening by post your honour's letter of orders arrived, and in it was written that (your) servant immediately, on receipt of the

[1] *Al-marḳūm* means literally 'written.'

[2] The ع interposed between the numerals signifies عيسوي 'īsawī, Christian, from عيسي 'īsā, the name of Jesus. Hence سنہ ع is equivalent to A.D.

orders, should present (himself) at the Allahabad railway station. (Your) servant, directly on receiving the order, went there, and remained present until to-day, and whenever a train came, (your) servant looked for your honour, but could find no trace. At length it was understood from a passenger travelling from Calcutta, that your honour was indisposed, and, therefore, your honour had not come. (Your) servant now intends to start from here the day after to-morrow for Calcutta, and having arrived in attendance on your honour, I will attain to the kissing of (your) feet. May God quickly give your honour relief!

Dated, 7th July, 1884.

The petition of (your) servant,

Ḥasan Khān.

No. 2.

Gharīb parwar salāmat!

Fidwī ḥazūr purnūr-ke[1] *ḥukm-ke muwāfiḳ kal ṣubḥ-ko usī baṛī saṛak-ke dekhne aur tadāruk karne-ko gayā thā, jo Ambāla-se*[2] *chha kos-tak hai. Tadāruk-se ma'lūm hū'ā ki ek mahīna-ke 'arṣe-meṅ chār mīl-tak rāh bi'l-kul durust ho-gā'ī hai, magar do mīl abhī-tak be-marammat paṛī haī, lekin itnī bāt hai ki īnṭā pathar jo kuchh saṛak-kī marammat-ke liye darkār hai, wuh sab isī saṛak-ke kināre-par maujūd hai, aur ṭhekadār kahtā hai ki ek hafta-meṅ yih do mīl bhī durust ho-jāwegā, aur fidwī-ne wahāṅ-ke mazdūroṅ aur gumāshtoṅ-se daryāft kiyā, to we bhī yihī kahte haiṅ ki ek hafta-ke andar saṛak bi'l-kul durust ho-jāwegā, aur kul kām anjām pā-jāwegā. Iṭlā'an 'arẓ kiyā.*

Muwarkha 7 *Janūrī*, 1884.

'Arẓī fidwī,

Ḥasan 'Alī Khān.

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[1] *Purnūr*, illustrious, filled with light.

[2] Written with *n*, but pronounced with *m*.

No. 2.

Sir,

In compliance with your orders, I went out yesterday morning to inspect and make arrangements for the high road, as far as the sixth *kos* from Ambāla. It was found that in the space of one month, the road had been completely put in order for four miles, but that two miles were still unrepaired, but that bricks, stones, etc., required for repairing the road, had all been collected at the roadside, and the contractor said that in a week's time these two miles would also be repaired. I also enquired of the coolies and agents there, and they also said that the road would be put completely in order within a week, and all work would be finished. Reported for your information.

Dated, 7th January, 1884.

Your obedient servant,

Ḥasan 'Alī Khān.

No. 3.

Gharīb parwar salāmat!

Āj wāḳi'a 9 *August, senah* 1892, *ba-waḳt daura rājbaha Walla dekhā gayā ki nikāsī rājbaha-kā farsh khāṣkar jhaṛyoṅ-ke pās kā khaṛī īṅṭ-kā band durust nahīṅ hai aur bandī-meṅ kaṛyoṅ-ke nīchhe-se sīr jātī hai. Ka'ī pul syphon aur ṭhokaṛoṅ-ke pās bhal-ke ḍhaṛe jangal aur chhāpe waghaira paṛe hū'e haiṅ. Pansāl-kā jo head-ke pās hai mulāḥiẓa kiyā gayā; ma'lūm hū'ā ki uske hindse aur burjī durust nahīṅ. Pansāl-ko dekh-kar uskā muḳābila pansāl nawīs-kā registaṛ pansāl-se kiyā to tīn ḥiṣṣe-kā farḳ pāyā. Is rājbaha-par pansāl-ke pās jis jagah māhwārī ḍischarge liyā jātā hai jangal ziyāda ho-gayā hai aur yaḳīn hai ki ḍischarge-ke ḍanḍe usmeṅ phaṅsā kareṅge. Akṣar jagah māl maweshī-ke amad-o-raft-se ghāṭ paṛ gā'e haiṅ. Wahāṅ kiyā bandī mufīd hogī, balki merī rāi-meṅ lakṛī-kā ghāṭ das* (10) *fuṭ lambā andar-kī salāmī ek meṅ tīn* (3)*-kī aur bāhir-kī salāmī ḍohowṛī de-kar banāyā jāwe aur paṭrī pūrī pānch fuṭ chauṛī rakhhī jāwe. Akṣar jagah naur bhī paṛ gā'e haiṅ. Akṣar jagah paṭrī ziyāda kaṭ gā'ī hai. Wahāṅ-ke*

krās sekshan le-kar shekshan paper-par banā'e gā'e haiṅ aur usmeṅ full suplā'ī level aur aṣlī zamīn dikhlā-kar ma'e majauza ūnchā'ī wa chaurā'ī paṭrī surkhī-se dikhā-kar aur esṭīmaiṭ nikāl-kar manẓūrī-ke liye jald arsāl-i-ḥaẓūr karūṅgā aur ba'd manẓūrī kām ḥasb hidāyāt ya'ne na'ī miṭṭī ḍālne-se pahle purānī paṭrī-kī salāmī meṅ khaske kaṭwā-kar aur miṭṭī tah-ba-tah ḍālkar aur dūrmaṭ-se kūṭwā-kar banāyā jāwe tā-ki shakastgī-kā khaṭra na rahe. Albatta āj-kal ba-waja bārish rājbaha-ke pās mudde lagāne-kī jagah nahīṅ hai. Bahut-se mogoṅ wa dahānoṅ-kā pukhta kām aur nāleṅ waghaira ṭūṭī hū'ī pā'ī gā'ī aur chand khāloṅ-se ābẓāya' hū'ā dekhā gayā. Ayyām-i-bandī-meṅ chand mogahe jārī pā'ī uskī reporṭ 'alaḥda arsāl ḥaẓūr hai. Pansāl nawīsoṅ aur gardāwaroṅ-ko ḥukm hai ki jab rājbaha-par gasht-ke liye jāweṅ apnī wardī aur chaprās pahn-kar jāweṅ aur jangal nikālne-kī khunḍī ẓarūr apnī hamrāh rakheṅ, magar Khudā Bakhsh jab gasht-ko jātā hai is ḥukm-kī pūrī ta'mīl nahīṅ kartā hai.

Al-marḳūm 14 *August*, 1892, *maḳām Hidāyatpūr.*

Fidwī Ilāhī Bakhsh,

Sub-overseer.

No. 3.

Sir,

To-day, the 9th August, 1892, whilst inspecting the Vallah *rājbaha*[1], it was noticed that the floor of the *rājbaha* head, especially the *band*[2] of bricks on edge near the grooves, was not right, and the water was leaking underneath the baulks in the regulator. There are silt-heaps, jungle and thorns, etc., near several bridges, syphons, and falls. The gauge near the head was visited, and it was discovered that its figures and bench-mark were out of order. The gauge-readings were compared with the gauge-writer's register, and a difference of ·3 was found. On this *rājbaha*, near the gauge where the monthly discharges are taken, the jungle has much increased, and it is likely that the floats will become

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[1] *Rājbaha* is a technical irrigation term for 'distributary.'

[2] *Band* = dam.

entangled in it at the time of observation. In many places *ghāṭs*[1] have been caused by the crossing of cattle. Staking would be of no use there, but in my opinion a wooden *ghāṭ* ten feet long should be constructed with an internal slope of $\frac{1}{3}$, and double this outside, making the patrol road five feet wide. In many places there are rain holes, and in some places the banks have cut back badly. These places have been cross-sectioned and plotted on section paper, and after showing in them the 'full supply' level and natural surface, with proposed height and width of banks in red, an estimate will be at once framed and submitted to you for sanction, on receipt of which the work will be carried out according to the specification. Before throwing up the new earth, benches will be cut out in the slope of the old banks, and filled in with earth in layers, and rammed and dressed to prevent the possibility of breaches. Of course, at present, on account of the rain, there are no spoil-pits available near the *rājbaha* for excavating the earth. The masonry work and pipes, etc., of many outlets and orifices, were found in a state of disrepair, and waste of water from a few water-courses was also noticed. Certain outlets were seen running during the closing of the regulator, and they are reported on separately. The gauge-writers and patrols are required by orders to be in uniform and badge while patrolling over a *rājbaha*, and also to be provided with a hook for taking out jungle, but Khudā Bakhsh, when patrolling, does not fully comply with these orders.

Dated, 14th August, 1892, from Hidāyatpūr.

ILĀHĪ BAKHSH,
Sub-overseer.

No. 4.

Ba-ḥaẓūr janāb ṣāḥib muhtamim,
Nahr Bārī Doāb, Ḍivision Sīwum.

Janāb-i-'ālī,

Ham log rahne wāle mouẓa' Fateḥpūr, Teḥṣīl Amritsar-ke

[1] *Ghāṭ* = a ford, landing-place, etc.

haiṅ. 'Ahd Sikhān-se jab bārish ba-kasrat hotī thī, ba-bā'is̤ iske ki tamām raḳba hamāre gā'oṅ-kā nasheb-meṅ hai, kasrat-se pānī bārish-kā har chhār t̤araf abādī gā'oṅ-ke jama' ho-jātā thā. Magar ham log intiz̤ām karke usko ek nikāsū-meṅ jo hamāre gāṅw-kī jānab-i-shamāl ba-fāṣla sāt (7) *mīl-ke wāḳi' hai usmeṅ ḍālte rahe. Jab-se sirkār-ne nahr aur rājbaha Doburjī nikālā hai tamām pānī jama' rahta hai; ko'ī rāsta uske nikāl-kā nahīṅ rahā, kisī roz gāṅw-ko sakht nuḳṣān pahūṅchegā andesha hai. Senah* 1875 *aur dobāra senah* 1889 *meṅ ṣāḥib muhtamim nahr-ne hamārī darkh-wāst-par*[1] *paṭrī nahr kāṭ-kar tamām pānī nahr-meṅ ḍāldiyā aur kharch marammat paṭrī nahr ham-se liyā. Ab ham darkhwāst karte haiṅ ki yā sirkār rājbaha Doburjī-ke nīchhe pukhta kām banwākar ūs rāsta-se tamām pānī nahr-meṅ aise mauḳa'-par ḍālā jāwe yā hamāre kharch-se sirkār ek nikāsū taiyār karā-dewe tā-ki tamām pānī ūs rāsta-se khārij ho-jāwe aur ham us nuḳṣān-se bacheṅ. Jis ḳadar mazdūr waghaira-kī z̤arurat hogī ham intiz̤ām kar-sakte haiṅ. Faḳat̤*[2].

'Arz̤ī fidwī'āṅ Mahtāb Singh wa Bakhshīsh Singh nambardārān mouz̤a' Fateḥpūr.

Muwarkha, 25 *August*, 1891.

No. 4.

To the Executive Engineer,
3rd Division, Bārī Doāb Canal.

Sir[3],

We (the petitioners) are inhabitants of the village of Fateḥpūr, in the collectorship of Amritsar. During the Sikh rule, when there was a heavy rainfall, the rain water accumulated all round the villages on the cultivated land, because the whole area of our villages is on low ground. But we made arrangements

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[1] This is pronounced *darkhāst*.
[2] *Faḳat̤*, written at the end of a letter, etc., means simply 'no more,' *finis*.
[3] *Janāb-i-'ālī*, a title of respect; your majesty, your excellency.

to pass the water down in an escape, which is situated to the north of our village, at a distance of seven miles. Since the construction by Government of the canal and Doburjī *rājbaha*, all the water remains standing, and has no way for its being drained off, and some day there is a fear that the village will be seriously damaged. In 1875, and again in 1889, the canal officer, at our request, cut down the canal bank and let all the water fall into the canal, and the expense of repairing the canal bank was provided by us. We now pray the Government either to construct a masonry work under the Doburjī *rājbaha*, to drain the whole water into the canal, or to make an escape at our cost for the same purpose, and thus to save us from loss. We can arrange for as many labourers, etc., as may be required.

The petition of Mahtāb Singh and Bakhshīsh Singh, numberdārs[1] of the village of Fateḥpūr.

Dated, 25th August, 1891.

No. 5.

Ba-ḥaẓūr janāb ṣāḥib muhtamim bahādur[2] *Ḍivision doyam* (*2nd*), *nahr Bārī Doāb.*

Darkhwāst milne pānī nahr rājbaha Ferozepūr-se ba-mūjib dafaʿ 16 *akṭ* 8 *san* 1873.

Janāb-i-ʿālī,

Hamāre gāṅw-kā rakba 2742 *ekaṛ hai, ismeṅ-se baʿd munhāʾī arāẓī chāhī wa banjar wa ghair mumkin ke* 1847 *ekaṛ kābil-i-kāshat hai. Rājbaha Ferozepūr hamārē zamīn-se guzartā hai minjumla rakba mundarija bālā-ke* 1000 *ekaṛ zamīn rājbaha-ke dahinī ṭaraf aur* 847 *ekaṛ bāʾīṅ ṭaraf wāķiʿ hai. Rājbaha-se fāṣila hamārī zamīn-kā jiskī ābpāshī-ke wāste yih darkhwāst kī-jātī hai ķarīb ek mīl-ke donoṅ ṭaraf hogā. Lihāzā darkhwāst hai ki do dihāna ek*

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[1] Headmen, paid by Government.

[2] *Bahādur*, here used as a term of respect, means brave, bold, valiant; a title bestowed on military officers.

burjī 17 *jānub dahinī aur dūsrā* 22 *burjī jānub bā'īṅ lagā'ī jāweṅ.* 1000 *ekāṛ zamīn jo rājbaha-ke dahinī ṭaraf hai usmeṅ-se ḳarīban* 400 *ekaṛ zamīn is-ḳadar ūnchī hai ki jiskī ābpāshī ba-zaria'-i-toṛ nahīṅ ho-saktī, ba-sīgha jhalār mumkin hai. Do jhalār do māhil-wāle jiske ṭinḍ ḍabal hoṅge manẓūr farmā'e jāweṅ aur ẓilā'dār-ke ma'rifat mauḳa'-par raḳba-i-jhalār-kī chak bandī karā'ī-jāwe, tā-ki shuba toṛ wa jhalār-kā rafa' ho-jāwe aur basharaḥ-i-jhalār-kī uskā ābiyāna liyā jāwe. Dahinī ṭaraf-kā khāl shurū'-se ākhir-tak hamārī zamīn-se guzregā, albatta bā'īṅ ṭaraf-kā khāl ḳarīban* 2000 *fuṭ zamīndārān-i-mauẓa'-i-Mubārakpūr-kī zamīn-se guzr karegā iskī bābat ham mālkān-i-zamīn-kā rāẓī-nāma bā-ẓābiṭa ḥāṣil kar-sakte haiṅ aur yihī khāl bā'īṅ ṭaraf-kā do jagah-par rāsta-i-'ām-par se jo Dhiyānpūr-se Farīdnagar-ko jātā hai guzr karegā iṅ jagahoṅ-par ham pul ḥasb-i-pasand-i-afsarān-i-nahr taiyār kar-deweṅge yā ba-mūjib-i-takhmīna-i-afsar-i-nahr rūpiya lāgat-kā adā kareṅge. Dahinī ṭaraf-kā khāl thoṛī dūr jā-kar Gulāb Singh-kī kūl-ko kāṭegā wahāṅ ham khūd akūḍekṭ ya'ne nisār banā-deweṅge.*

Ḥaṣṣaṣ ḥasb-i-ẕail hoṅge :—

Maḥabat Singh waghaira' Pattī Rūbiyā ek ḥiṣṣa. Jama'yat Singh waghaira' Pattī Bāhū ek ḥiṣṣa. Badhāwar Singh waghaira' Pattī Shādā ek ḥiṣṣa. Aur isī ḳāida-se wārī taḳsīm-i-pānī-kī ham khūd tajwīz kareṅge. Chūnki afsarān-i-nahr-kā khiyāl hai ki kūloṅ-kī ziyāda ta'idād hone-se pānī nahr ẓā'i' bahut hotā hai lihāẕā ham yih bhī darkhwāst pesh karte haiṅ ki ek kūl Muḥamad Bakhsh waghaira zamīndārān-i-mauẓā'-i-'Aẓamābād hamārī zamīn-se jātī hai is kūl-se hamārī tamām zamīn-ko pānī lag saktā hai. Agar is maujūda kūl-kī rāh-se hamko pānī diyā jāwe to ham tamām ibtidā'ī lāgat-i-khāl jo ḥukkām-i-nahr zer dafa' 20, *akṭ* 8, *san* 1873, *tajwīz farmāweṅge aur tamām kharch jo uskī kārrawā'ī-meṅ hogā bilā ta'ammul dākhil kareṅge. Faḳaṭ.*

'Arẓī fidwiyāṅ Jama'yat Singh, Maḥabat Singh wa Badhāwar Singh nambardārān-i-mauẓa'-i-Aḥmadull'ābād, Teḥsīl ẓila' Lāhūr.

Ma'rūẓa, 22 *Jūlā'ī, senah* 1892.

No. 5.

To the Executive Engineer, 2nd Division, Bārī Doāb Canal.

Application for supply of water from the Ferozepūr *rājbaha*, under Section 16 of Act VIII, 1873.

Sir,

The area of our village is 2742 acres, out of which, after deducting the well, waste and unculturable land, 1847 acres are fit for cultivation. The Ferozepūr *rājbaha* runs through our land, there being, out of the whole acreage, including the high land, 1000 acres situated on the right bank of the *rājbaha*, and 847 acres on the left. The distance from the *rājbaha* of our land, for which this application for irrigation is made, is about one mile on both sides. We, therefore, beg that two outlets may be built, i.e. one on the right bank at bench-mark 17, and the other on the left at bench-mark 22. Out of the 1000 acres on the right bank of the *rājbaha*, nearly 400 acres are so high that they cannot be irrigated by flow, but it is possible by lift. Hence two lifts of two rows of earthen vessels each may be permitted to be erected, and to prevent flow and lift irrigation being mixed up, the *ẕila'dār*[1] may be caused to mark the area of the land to be irrigated by lift, and the water rate for this may be levied at the lift rate. On the right bank, the watercourse from start to finish will pass through our land, although on the left bank the watercourse, for a distance of about 2000 feet, will run through the land of the *zamīndārs*[2] of the village of Mubārakpūr, (and) as far as regards this (portion) we can obtain the formal permission of the owners of the land as usual, and this watercourse on the left hand will cross the public

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[1] The *ẕila'dār* is the officer who has charge of the revenues of a *ẕila'*, *anglicè* zillah.

[2] *Zamīndār*, 'a landlord, land-holder,' from the two Persian words *zamīn*, 'earth, ground, soil,' etc., and *dār*, the root of the verb *dāshtan*, 'to have, to possess.' Under the *Moghul* government the term was applied to a person who held a tract of land immediately of Government, on condition of paying the rent of it. He was first in rank among the land-holders, he was responsible to Government for all debts incurred during possession.

road from Dhiyānpūr to Farīdnagar at two points, where we will construct bridges to the satisfaction of the canal officers, or we will deposit their cost as shall be estimated by the canal authorities. The watercourse on the right bank will cross a little lower down the Gulāb Singh watercourse, where we will construct an aqueduct, i.e. a syphon at our own cost.

The following will be the shares:—

Maḥabat Singh, etc., of Patti Rūbiyā, one share; Jamayat Singh, etc., of Patti Bāhū, one share; Badhāwar Singh, etc., of Patti Shādā, one share. And we will accordingly arrange for distribution of water between ourselves. As the canal officers consider that the canal water is much wasted by giving too many watercourses, we beg to state that a watercourse of Muḥamad Bakhsh, etc., the *zamīndārs* of the village of Azamābād, runs through our land, which can also be irrigated by it. If we are permitted to irrigate from the existing watercourse, we will pay the full cost of the watercourse, and the incidental charges as may be determined by the canal authorities under Section 20 of Act VIII, 1873.

The petition of (your) servants, Jamayat Singh, Maḥabat Singh, and Badhāwar Singh, numberdārs of the village of Aḥmadull'ābād, District Lahore.

Dated, 22nd July, 1892.

No. 6.

Ba-ḥaẓūr janāb ṣāḥib muhtamim nahr Bārī Doāb, Ḍivision Sīwum.

Darkhwāst ṭheka ghūrāt, band Tarn Tāran.

Janāb-i-'ālī,

Hameṅ ma'lūm hū'ā ki sirkār-kā irāda shākh Multān-par muttaṣil pul Tarn Tāran jo burjī 113 *par wākia' hai chand ghūrāt banāne-kā hai, balki sunā jātā hai ki maḥkama janāb Chief Engineer ṣāḥib bahādur-se uske banāne-ke wāsṭe munẓūrī bhī ḥāṣil ho-gā'ī hai. Agar yih amar sach hai, to ham uske ṭheke-ke wāsṭe ba-mūjib ūṅ sharā'iṭ-ke jo nīchhe darij haiṅ darkhwāst karte haiṅ.*

Awwal yih ki agar hamārī lāgat-se yih ghūrāt taiyār kiye jāweṅ to ham kul rupiya jo uskī taiyārī-meṅ kharch hogā ba-mūjib estimait-ke sirkār-meṅ adā kareṅge; is sharṭ-par ki chār sāl-kā maḥṣūl bi'l-kul mū'af kiyā jāwe aur chhe sāl-kā basharaḥ das rūpiye yaumiya-ke ham-se liyā jāwe. Ba'd us das (10) *sāl-ke ghūrāt milkiyat sirkār hoṅge lāgat waghaira-se hamārā ko'ī da'wā na hogā. Agar yih darkhwāst ham fidwiyān-ke ḳābil manẓūrī na howe, to ham darkhwāst karte haiṅ ki ṭheka ghūrāt mazkūra-kā basharaḥ pachīs rūpiye yaumīya-ke pāṅch sāl-ke wāsṭe ba-mūjib ūṅ sharṭoṅ-ke jo nichhe likhī jātī haiṅ hamāre nām-par manẓūr farmāyā jāwe:—*

Awwal—Das (10) *māh-kā maḥṣūl basharaḥ mandarija bālā ham ba-ṭaur peshgī sirkār-meṅ dākhil kareṅge.*

Doyam—Maḥṣūl muḳarrara māh-ba-māh ya'ne har mahine-kī chauthī tārīkh-ko ba-sharṭe ki pansāl-par zer-i-band tīṅ (3) *fuṭ pāṅch* (5) *ḥiṣṣa-se pānī kam na howe, to pūrā maḥṣūl dākhil kareṅge. Agar is-se kam tīṅ fuṭ-tak hogā, to niṣf maḥṣūl adā kareṅge; tīṅ fuṭ-se kam hogā yā nahr band hogī, to maḥṣūl bi'l-kul mu'āf hogā, paimāish pānī-kī rozmarrah ba-waḳt chhe baje ṣubḥ-ke hone chāhiye.*

Soyam—Agar kisī tārīkh 'adam maujūdgī ghalla yā 'adam adā'ī maḥṣūl hamāre ghūrāt band raheṅge, to ūṅ ayyām-ke wāsṭe maḥṣūl-kī mu'āfī-kā da'wī nahīṅ kareṅge, ba-juz dafa' do (2) *ke, aur kisī ṣūrat-meṅ mustaḥaḳḳ mu'āfī maḥṣūl nahīṅ hoṅge.*

Chahāram—Hamko ikhtiyār nahīṅ hogā ki kul mī'ād ṭheka yā kisī ṭhore 'ārṣe-ke wāsṭe ṭheka ghūrāt bilā manẓūrī ṣāḥib muhtamim nahr-ke kisī kaṭkana-dār-ko diyā jāwe.

Panjam—Hamko agar banwānā makān-ke wāsṭe ghallawa ghaira-ke ẓarūrat hogā to ham ṣāḥib muhtamim bahādur yā afsar sub-division-se taḥrīrī darkhwāst kareṅge, hamko apne kharch-se kisī makān-ke banāne-kā ikhtiyār nahīṅ hai. Agar kuchh kharch kareṅge, to sirkār-se uskī bābat da'wa nahīṅ kareṅge.

Shasham—Tamām chakkiyān aur dīgar auzār jinkī ẓarūrat chakkī chalāne-ke wāsṭe hogī, apne kharch-se kharīd kareṅge. Ba'd khatam hone ṭheka-ke, yā dūsre ṭhekidār-ko baṭaur-i-khūd bech deweṅge, yā dūsre ṭhekidār-ke dakhal lene-se pahle ūṭhā leweṅge.

Haftam—Agar ko'ī nayā ghūrāt mī'ād ṭheka-ke andar banāyā jāwe, to hamko ko'ī da'wa kamī maḥṣūl-kī bābat nahīṅ hogā jab-tak

ki ham yih bāt ṣābit na ḳar-deweṅ ki naye ghūrāt-ke jāri hone-se ti'dād pānī ghūrāt-meṅ kamī hogī.

Hashtam—Agar maḥṣūl sirkār hamāre ẕamma bāḳī rah-jāwe yā bar-khilāf sharā'iṭ iḳrār nāma ko'ī kām kiyā jāwe, to aisī ṣūrat-meṅ ṣāḥib muhtamim bahādur nahr-ko ṭheka tor dene-kā ikhtiyār ḥāṣil hogā, aur sirkār-kā ikhtiyār hai ki siwā'i band kar-dene ghūrāt-ke jis-ḳadar rūpiya hamāre ẕamma bāḳī ho, wuh hamārī ẕamānat aur jā'idād-se waṣūl kare aur dobāra nīlām karne-meṅ jo nuḳṣān sarkār hogā wuh bhī apnī jā'idād-se adā kareṅge. Faḳaṭ.

Fidwiyān Bishambar Dās wa Shankar Dās, ḳaum khatrī, sākin Amritsar.

Ma'rūẓa, 18 *Jūlā'ī, senah* '92.

No. 6.

To the Executive Engineer, 3rd Division, Bārī Doāb Canal.

Application for lease of mills, Tarn Tāran rapid.

Sir,

We are given to understand that Government has proposed to erect some mills on the Multān Branch near Tarn Tāran Bridge, which is situated at B. M. 113, and that the Chief Engineer has also accorded sanction for their construction. If this is a fact, we beg to apply for their lease on the following terms:—

First of all, if these mills be constructed at our expense, we will deposit with the Government all the money required for their construction as per estimate, on the condition that they are given rent free for four years, and the rent for a further term of six years be taken at the rate of ten rupees per diem. After the lapse of these ten years the mills shall become the property of Government, and we shall have no claim for outlay, etc. If this request be not granted, then we beg that the lease of the above mills may be granted to us for a period of five years, at the rate of twenty-five rupees per diem on the terms given below:—

I. We will pay ten months' rent in advance at the above rate.

II. The whole fixed rent will be paid monthly, i.e. on the 4th of each month, provided the water be not less than 3·5 feet on the gauge below the rapid. If there be less than this, and up to

three feet, then we shall pay half the rent; if it be less than three feet, or the canal be closed, then the rent will be entirely remitted; the gauge being read daily at 6 a.m.

III. When the mills remain closed for want of grain, or on account of our failing to pay the rent, we shall make no claim for remittance, and we shall have no right to claim remission except under condition II.

IV. We shall have no authority to sublet the contract to any one else for the whole period of our lease, or any part of it, without first obtaining the sanction of the Divisional Officer.

V. Should we want any room for storing grain, etc., we shall apply to the Divisional or Sub-divisional Officer in writing, and we shall not be authorized to build any house at our cost. If we incur any expenditure, we shall make no claim against Government on that account.

VI. We shall purchase, at our own expense, all the mill-stones and other plant required for turning the mills. At the termination of the period of lease, we shall either sell the articles on our own account to other contractors, or remove them before another contractor is put in possession.

VII. If any new mill is erected during the currency of our lease, we shall make no claim for reduction of the rent unless we prove that it has affected our water supply.

VIII. If Government rent remains due from us, or we make a breach of any of the conditions of the Agreement, the Divisional Canal Officer can break our lease, and Government shall be authorized not only to close our mills, but also to recover all the moneys due from our security deposit and other property, and we shall make good all the loss Government sustains by the re-auction of the mills.

We are, Sir, your obedient servants,

Bishambar Dās and Shankar Dās,

Caste Khatrī[1] of Amritsar.

Dated, 18th July, 1892.

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[1] The *Khatrī* caste is the military or second grand caste division of the four castes into which the *Hindūs* are divided.

No. 7.

Ba-ḥaẓūr janāb ṣāḥib muhtamim bahādur nahr Bārī Doāb, division awwal.

Janāb-i-'ālī,

Fidwiyāṅ-ko ma'lūm hū'ā hai ki ek rājbaha jadīd pul Ṭibrī Main Branch Upper-se jiskī lambā'ī 10 *mīl hogī nikālne wālā hai aur eshṭimait government-se manẓūr ho-kar ā-gayā hai. Lihāẕā ham darkhwāst karte haiṅ ki tamām kām khodā'ī wa pukhta rājbaha-kā ṭheka sirkār-se ba-sharā'iṯ ẕail hamāre nām manẓūr ho-jāwe.*

Miṭṭī-kā Kām.

Ba-nirkh do rupiyā āṭh anā (2/8) *fī hazār fuṭ mukassir ham-ko lenā manẓūr hai. Tamām kām tārīkh milne ḥukm-se ba-mī'ād do māh ma'e dareshī wa salāmī waghaira ḥasb pasand afsarān-i-nahr taiyār kar-deweṅge.*

Pukhta Kām.

Tamām pukhta kām muta'lliḳa rājbaha mazkūr misl pul wa saifanhā'ī wa chaukiyāt-kā hamāre nām manẓūr farmāyā jāwe nirkh pukhta kām ma'e ujrat chanā'ī wa maṣālaḥ waghaira ba-sharaḥ tīs (30) *rupiyā fī ṣadī fuṭ mukassir sirkār-se liyā jawegā; sau* (100) *fuṭ mukassir-meṅ* 30 *fuṭ maṣālaḥ 'umda ḥasb-ī-ẕail lagāyā jāwegā. Chūna, kankar, ko'ela-se jalāyā hū'ā* 18 *fuṭ, surkhī* 12 *fuṭ, aur pukhta īṅṭ sarkārī sāṅcha-kī retwālī lagā'ī jāweṅgī. Agar sarkār-ko īṅṭ maṣālaḥ apnā denā manẓūr ho, to ṣirf chanā'ī-ke wāsṭe pāṅch rupiyā fī ṣadī fuṭ mukassir lenā manẓūr hai. Agar maṣālaḥ sarkār-ko amānī ṭaur-par taiyār karānā manẓūr ho, to sarkār khūd intiẓām kare; agar ṭheka-par taiyār karānā manẓūr ho, to ba-nirkh-i-ẕail uskā ṭheka ham-ko diyā jāwe, īṅṭ pukhta retwālī ba-mūjib sāṅcha jo sarkār-se milegā paṭhe-ke ūpar awwal darjā-kī chauda* (14) *rupiya fī hazār paimā'ish īṅṭ-ke ḥasb-i-ẕail hogī, ṭūl* 10 *inch, 'araẓ* 5 *inch, irtifa'* 2½ *inch, agar mauḳa' kām-par sarkār-ko lenā īṅṭ-kā manẓūr ho, to nirkh ḍholā'ī* 8 *anna fī mīl fī hazār denā hogā, aur usī sāṅche-kī īṅṭ daraja doyam-kī* 8 *rupiya fī hazār aur pīlī īṅṭ ba-nirkh pāṅch rupiya fī hazār. Roṛā wa khingaṛ*

tīn rupiya fī sau fuṭ mukassir de-sakta hūṅ. Wāsṯe pathā'ī īṅṭ-kī pānī nahr aur wāsṯe jalāne īṅṭoṅ-ke mauḳa' ba-mauḳa' lakṛī nahr-se ba-nirḵẖ pandara (15) *rupiya fī chār sau fuṭ ham-ko mil-jāwe, kaṭā'ī lakṛī aur lagānā darī hamāre ẕimma hogā. Ḳūrī ma'rifat ḥukkām-i-ẕilla' ba-nirḵẖ-i-muḳarrara nazdīk-ke dīhāt-se ham-ko le dī-jāwe.*

Nirḵẖ-i-Chūna.

Chūna us patthar-kā jo nāla chakkī-se lekar lakṛī-se jalāyā jāwegā pachchīs (25) *rupiya fī ṣadī fuṭ mukassir, aur chūna, kankar hūṅjawān yā dhoyā hū'ā jo ko'ela-se jalāyā jāwegā bīs* (20) *rupiya fī ṣadī fuṭ mukassir. Surḵẖī doyam daraje-kī īṅṭ-se banā'ī jāwegī aur chhānna-se chhānī jāwegī jis-meṅ ek murabba' inch-meṅ* 64 *surāḵẖ hoṅge, aṭhāra rupiya fī ṣadī fuṭ mukassir. 'Boulder' agar 'pitching'-ke wāsṯe lenā manẕūr ho, to ek fuṭ ūṅchā'ī wāha fī ṣadī fuṭ mukassir-ke wāsṯe chauda* (14) *rupiya. Agar kām chanā'ī-kā ma'e maṣālaḥ-ke hamāre ẕimma hogā, to tārīḵẖ milne ḥukm-se ba-mī'ād chhe māh tamām-o-kamāl pūrā kiyā jāwegā, agar maṣālaḥ sarkārī hogā, to ṣirf chanā'ī-kā kām do māh-ke andar pūrā kiyā jāwegā. Jo kām taiyār hotā jāwe ūskā rupiya do haftā-ke ba'd paimā'ish ho-kar ba'd waẓaḥ das* (10) *rupiya fī ṣadī ba-mūjib bill-ke milta rahe, tā-ki hamāre kām-meṅ haraj waḳa' na ho. Ek mistrī sarkār-se wāsṯe nishāndihī kām khūdā'ī wa bharā'ī wag̱ẖaira wa ma'āina kām ba-mūjib naḳsha ta'īnāt kiyā jāwe. Agar kām mī'ād-ke andar taiyār na ho yā intiẕām kām-kā sarkār-ko achchhā ma'lūm na ho, to aisī ḥālat-meṅ sarkār-ko mansūḵẖī ṭheka-kā iḵẖtiyār hai, kām ba-ṯaur amānī karā lewe jo ḵẖarch ho hamāre ḥisāb-se mujrā liyā jāwe.*

'Arẕī fidwiyāṅ Imām ed-Dīn wa Karīm ed-Dīn ṭhekidārāṅ, saknā'ī Batāla, Zilla' Gūrdāspūra.

6 *August*, 1892.

No. 7.

To the Executive Engineer, 1st Division, Bārī Doāb Canal.

Sir,

We have been given to understand that a new *rājbaha*, 10 miles long, is about to be taken out from the Ṭibri Regulator, Main Branch Upper, and an estimate has been sanctioned by Government. We, therefore, apply for the contract of all the earthwork and masonry works on the following conditions:—

Earthwork at Rs. 2/8 per °/₀₀ c. ft., to be completed (including sloping and dressing) within two months from date of order, to the satisfaction of the canal officers.

Masonry works.—(On the condition that the contract for all the masonry works connected with the *rājbaha*, such as bridges, syphons, and rest-houses is given to us) including material and labour at Rs. 30 per °/₀ c. ft., consisting of 30 ft. lime and surkhī (lime well burnt by charcoal 18 c. ft. and surkhī 12 c. ft.) and sand-moulded, well-burnt bricks of Government pattern. If Government is to supply its own bricks and mortar we shall charge Rs. 5 per °/₀ c. ft. for labour only. If Government wishes to manufacture the building materials departmentally it should make its own arrangements; if these are to be manufactured by contract, we can supply sand-moulded 1st class bricks 10″ × 5″ × 2½″ of Government pattern at kiln site at Rs. 14 per °/₀₀; carriage to site of work will be eight annas per mile per °/₀₀ bricks. 2nd class bricks of same pattern at Rs. 8 per °/₀₀; and *pīla*[1] bricks at Rs. 5 per °/₀₀; broken stone and *khingar*[2] at Rs. 3 per °/₀ c.ft. For moulding bricks canal water free, and for burning bricks canal wood at Rs. 15 per 400 c. ft. to be supplied to us; cutting and stacking of the wood will be at our own cost. Arrangements to be made through the civil authorities to purchase 'Rori' fuel for us from the nearest villages at the usual rates.

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[1] *Pila* bricks are bricks not thoroughly burnt through.

[2] *Khingar* = semivitrified bricks (slag).

Lime.

Chakki stone lime burnt with firewood at Rs. 25 per °/₀ c. ft.; lime made of *kankar*[1] washed and burnt with charcoal at Rs. 20 per °/₀ c. ft.; *surkhī*[2] made of 2nd class bricks, well pounded and passed through a screen having 64 meshes to the square inch, at Rs. 18/- per °/₀ c. ft.

1′ Boulders for pitching at Rs. 14 per °/₀ c. ft. If we supply labour and material, we can finish all the masonry works within six months from date of order; if Government supplies building materials, we can finish the construction with our labour within two months from date of order. Work completed from time to time to be measured, billed and paid for after two weeks (a deduction of Rs. 10 per °/₀ being made from the bill), so that our work may not suffer for want of funds. A *mistrī*[3] to be appointed by Government to spitlock out the lines of excavation and embankment, etc., as well as to see that the work is executed according to the plans. If the work is not finished within the fixed period, or our own arrangements for work are found defective, the Executive Engineer will be at liberty to cancel the contract and to carry out the remaining work departmentally, deducting the cost from our account.

We beg to remain, Sir, your most obedient servants,

IMĀM DĪN AND KARĪM DĪN,
Contractors of Batāla, District Gurdaspore.

Dated, 6th August, 1892.

No. 8[4].

Wāḳi‘ 6 Jūn, senah '92 ko Naṭhū Rām mustaghīṣ sākin Amritsar kaṭra Garbā Singh-ne kotwālī ṣadar Amritsar-meṅ ba-waḳt 7 *baje*

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[1] *Kankar* is a nodulous form of limestone found in beds, and much used in road-making in India.

[2] *Surkhī* is pounded *red* brick, hence its name, and is used for mortar.

[3] *Mistri,* a skilled workman, a foreman

[4] This is a Police Report in a case of theft.

din-ke ānkar report karī ki shab-i-guzashta-ko hamāre ghar-meṅ pīchhe-kī dīwār-se nakb lagī hai aur hamārā karīban chhe sau rupiya-ke nakd wa jins asbāb mankūla nikāl-kar le-gā'ī haiṅ. Ūs wakt maiṅ Muhamad Dīn, Deputy Inspector, wa Ghulām Hussain, Sergeant, No. 12, *wa Rahīm Bakhsh, No.* 294, *wa Ṣamdū, No.* 305, *wa Karīm Bakhsh, No.* 199, *kanstabalāṅ-ko hamrāh lekar mauka'-par gayā aur taftīsh karne shurū' kī, aur jis dīwār-kī taraf-se nakb lagī thī, wuh rāsta shārī'a-i-'ām thā, is wāste Nathū mustaghīs-se jiske ghar nakb lagī thī daryāft kiyā ki agar terā kisī-par shuba hai, to ūskā nām batā'o. Ūsne jawāb diyā ki merā shuba kisī-par nahīṅ, lekin is mahalle-meṅ do* (2) *tīn* (3) *ādmī badma'āsh rahte haiṅ, chaudharī mahalle-se daryāft kiyā jāwe. Chunānchi Hākū chaudharī mahalle-ko bulā-kar surāgh-i-mulzimān-ke lagāne-meṅ koshish kī gā'ī to chaudharī mazkūr-ne Karīm wa Sultān-kā nām liyā ki wuh is bāzār-meṅ Hussain Bakhsh khojā-kī dūkān-par awāra baithe rahte haiṅ, ūṅke gharoṅ-kā patta ma'lūm nahīṅ hai, isliye chaudharī-ko sāth lekar ba-ma'e sergeant wa kanstabalāṅ mazkūr-ke Hussain Bakhsh khoje-kī dūkān-par āyā aur ūskī dūkān wa ghar-kā ta'līka karke talāsh rūbarū-i-Hākū nambardār wa Ghasīta chaudharī-ke lī-gā'ī, to ūske ghar-se tīn 'adad dopatta wa do angushtarī tilā wa yak ārsī tilā wa bīs* (20) *rupiya nakd māl-i-masrūka niklā ki jisko mustaghīs-ne māl-i-masrūka-i-khūd shinākht kiyā. Chunānchi nāmburda-ko harāsat meṅ rakhā gayā aur bākī mulzimān-ke patta-ke wāste koshish kī-gā'ī. 'And-al-daryāft Hussain Bakhsh khoje-ne kahā ki shab-i-wāridāt-ko mulzimān Karīm Sultān Kashmīrī merī dūkān-par ba-wakt bāra* (12) *baje-i-shab nakd wa jins masrūka azān-i-mudda'ī ba-zarī'a-i-nakb jo khāna-i-mustaghīs-se nikālā gayā thā lā'e the, aur mujhe shakk hū'ā ki is wakt asbāb kā lānā khālī az 'illat nahīṅ hai, to maiṅ-ne mulzimān-ko dhamkāyā aur kahā ki yā to hissa barābar-kā mujhe de-do warna maiṅ report thāna-meṅ kartā hūṅ. Phir mulzimān-ne māl maujūda mujh-ko de-diyā aur bākī-kā khūd taksīm karke 'alī eṣ-ṣubh-ko chale gaye. Chunānchi maiṅ nishān-dahī mulzimān-i-rūposh shuda-kī karuṅgā. Phir maiṅ Muhamad Dīn, Deputy Inspector, wa Ghulām Hussain, Sergeant, wa Rahīm Bakhsh, Ṣamdū, Karīm Bakhsh, Ghasīta wa Hākū, wa Ghasītā nambardāroṅ-ko sāth lekar Hussain Bakhsh khoje-ke sāth hū'ā aur ūsne ek baithak-meṅ mulzimān-kī nishān-*

dahī karī aur wahāṅ-se Karīm mulzim mil-gayā aur chunānchi ūs-se taftīsh-i-ḥālāt mazkūra-i-bālā shurū' hū'ī aur Sulṭān-ke wāsṭe talāsh hotī rahī. Chunānchi Karīm mulzim-ne kuchh juz wa māl-i-masrūḳa-i-mustaghīs madfūna apnā ek darakht pīpal-ke nīchhe-se nikāl diyā aur bāḳī māl-kī nisbat kahā ki wuh Sulṭān lekar Kathūnangal-kī ṭaraf chalā gayā hai. Chunānchi Sulṭān-kī talāsh hotī rahī, aur jo māl barāmad hū'ā hai wuh sar ba-muhr parcel-meṅ band karke māl khāne-meṅ tā murattab karne chālān wa giriftārī bāḳī mulzimān-ke rakhā gayā hai, 7 Jūṅ, senah '92.

Āj 8 Jūṅ, 1892 ko, Muḥamad Dīn, Deputy Inspector, ma'e sergeant wa kansṭabalān mazkūra-i-bālā ma'e do mulzimān-ke ḥāzir ā'e, yih donoṅ mulzimān ba-zarī'a ṭhāna ṣadar Amritsar-ke giriftār hū'e. Bāḳī mulzimān-kā paṭṭa nahīṅ hai. Chunānchi ba-zarī'a khaṭṭ ma'rifat Deputy Inspector-i-ṭhāna-i-Kathūnangal-kī Sulṭān mulzim-kī talāsh kī hai aur ūnkā ta'līḳa karke rūbarū-i-nambardāroṅ-ke ūnke gharoṅ-kī talāsh karī aur ūnkā intiẓār kiyā jāwe.

No. 8.

On the 6th June, 1892, Naṭhū Rām, complainant, resident of Amritsar, suburb of Garba Singh, reported at 7 a.m. at the central police office of Amritsar, that on the previous night the back wall of his house was broken into by burglars and nearly Rs. 600 worth of cash and other property were stolen by them. I, accompanied by Deputy-Inspector Muḥamad Dīn, No. 12 Sergeant Ghulām Ḥussain, and Nos. 294, 305, and 199, Constables Raḥīm Bux, Ṣamdū, and Karīm Bux, went directly to the place, and commenced an investigation. The wall broken into was along the public road, therefore, the complainant Naṭhū, whose house was broken into, was asked whether he suspected any one, and if so, to point him out. He replied in the negative, but said that as two or three bad characters lived in this quarter (of the town), the headman of the quarter had better be questioned. Accordingly Ḥākū, headman of the quarter, was sent for, and put upon the tracks of the delinquents, and he named Karīm and Sulṭān, who were to be found in this bazaar, at the shop of Ḥussain Bux Khoja, their houses not being known.

I, therefore, took the headman and the sergeant, and the above-mentioned constables with me, and went to the shop of Ḥussain Bux Khoja, and having locked up his house, a search was made in the presence of Ḥākū and Ghasīṭa, headmen, when three pieces of cloth, two gold rings, one gold ring set with a small piece of looking-glass, and twenty rupees in cash, were found in his house, which the complainant recognized as part of his stolen property. Accordingly the above-named Ḥussain Bux was put under arrest, and further steps were taken to trace the other persons implicated in the theft. On inquiry, Ḥussain Bux Khoja deposed as follows: 'On the night the theft occurred, the accused, Karīm and Sulṭān, Cashmiris, brought to my shop at midnight the cash and goods belonging to the complainant, which they had stolen by breaking into a wall of the house, and as I suspected the bringing in of goods at so late an hour, I menaced the accused, and asked them to share the stolen property equally with me, or I should lodge an information with the police. The accused gave me the property found, and having distributed the remainder among themselves, left very early in the morning.' Accordingly I will follow up the traces of the accused at large. I, then, took with me Deputy-Inspector Muḥamad Dīn, Sergeant Ghulām Ḥussain, Constables Raḥīm Bux, Ṣamdū and Karīm Bux, Ghasīṭa and Ḥākū, headmen, and Ḥussain Bux Khoja, and the last-named pointed out a place of resort of the accused, and there the accused Karīm was found, and he was asked for further details with regard to the investigation of the circumstances given above, and further search was made for Sulṭān. The accused, Karīm, gave up a portion of the stolen property belonging to the complainant, which he had buried under a Pipal[1] tree, and as for the remainder, he said that Sulṭān had taken it with him to Kathū-Nangal. The search was continued for Sulṭān, and the property which has been recovered has been packed up in a sealed parcel, and deposited in the store-room, pending the completion of the warrants for the arrest of the remainder of the accused. Dated, 7th June, 1892.

To-day, the 8th June, 1892, Deputy-Inspector Muḥamad Dīn

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[1] A species of fig tree (*Ficus religiosa*).

appeared together with the above-mentioned sergeant and constables, and two accused persons, who had been arrested by the Amritsar police. The others are still at large. However, a search for the accused Sulṭān has been instituted through the Deputy-Inspector at the Kathū-Nangal police-station, who has been directed by letter to lock up the houses of those suspected, and to make a search in the presence of the headmen, and the results are awaited.

No. 9.

Ba-'adālat diwānī ba-ijlās[1] *Rāī 'Badrī Dās ṣāḥib munṣif darja awwal.*

Hirā Singh walad Mahtāb Singh ẕāt Jaṭ sākin mauẓa' Vallah teḥṣīl Amritsar.	*Kishen Singh walad Sarmukh Singh ẕāt Jaṭ sākin Nowshera Nanglī ẓilla' Amritsar.*
Mudda'ī.	*Mudda'ī-'alaihi.*

Da'wa dakhalyāhī mawāẓī 19 *ghumā'oṅ* 4 *kanāl irāẓī khāta number* 123 *jama' bandī number* 47 *wa* 48 *jama'ī* 9 *rupa'e* 6 *ane, panjgunah* 46 *rupa'e* 14 *ane, tīs gunah* 281 *rupa'e,* 4 *ane, wāḳia' raḳba Nowshera Nanglī taḥṣīl-o-ẓilla Amritsar bar binā-i-rahn nāma.*

Bayān da'wa ḥasab ẕail hai :—

(1) *Yih ki mawāẓī* 19 *ghumā'oṅ* 4 *kanāl irāẓī milkiyat mudda'ī-'alaihi khāta number* 123 *mandarja jama' bandī number* 47 *wa* 48 *wāḳia' raḳba Nowshera Nanglī teḥṣīl-o-ẓilla' Amritsar-meṅ hai ki jiskī fard number irāẓī shāmil 'arẓī hazā hai.*

(2) *Yih ki mudda'ī-'alaihi number* 1 *ne* 11 *Jūṅ san* 1892 *ko irāẓī milkiyat-i-khūd ba-dast-i-mudda'ī bi'l-'iwaẓ mublagh* 650 *rupiye rahn kī aur iḳrār kiyā ki ḳabẓa murtahan-kā rahegā aur do māh-tak ḳabza murtahan-kā karādūṅgā aur mī'ād das* (10) *sāl-ke ba'd irāẓi marhūna fak-ul-rahn karāluṅgā aur sūd-i-munāfa' barābar rahegā.*

(3) *Ḥasb sharṭ-i-rahnnāma mudda'ī-'alaihi-ne ḳabẓa irāẓī mazkūr-kā mudda'ī-ko mī'ād muḳarrara-ke ba'd nahīṅ diyā. Mudda'ī-*

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[1] *Ba-ijlās,* in the act of sitting; this means, therefore, Rāī Badrī Dās on the Bench.

'alaihi-ko chand martaba wāsṯe dene ḳabẓa-ke kahā gayā magar wuh māntā nahīṅ hai, is-wāsṯe mudda'ī-ko ba-tārīḵẖ 12 *August, san* 1892 *ko binā-i-da'wa paidā hū'ī.*

(4) *Is-wāsṯe istida'ā hai ki degree daḵẖalyāhi irāẓī* 19 *ghumā'oṅ* 4 *kanāl irāẓī ba-mujib sharā'iṯ rahnnāma ma'a ḵẖarcha-i-'adālat ba-ḥaḳḳ-i-mudda'ī ba-nām mudda'ī-'alaihi dījāwe yā aur ko'ī dādrasi-kī jo ḥasb ḥālāt-i-muḳadma muḳtaẓā'ī inṣāf ho, farmā'ī jāwe.*

'Arzī fidwī Hīrā Singh walad Mahtāb Singh ẕāt Jaṭ, sākin Vallah pargana-o-ẕilla' Amritsar.

Yakam August, san 1892.

Bayān 'arẓī hazā 'ilman-o-yaḳīnan ṣaḥīḥ-o-durust hai.

Hīrā Singh.

No. 9.

In the Civil Court of Rai Badri Das, Judge, 1st Class.

Plaintiff		Defendant
Hira Singh, son of Mehtab Singh, caste Jaṭ [1], resident of the village Vallah, Tehsil Amritsar.	*v.*	Kishen Singh, son of Sarmukh Singh, caste Jaṭ, resident of Nowshera Nangli, District Amritsar.
Plaintiff.		Defendant.

Claim for taking possession of 19 *ghumā'os*[2] 4 *kanāls* of land, *khāta*[3], No. 123, Revenue Assessments, Nos. 47 and 48. Revenue Rs. 9/6/-, five times of which is Rs. 46/14/-, and thirty times of which is 281/4/-, situated in the village of Nowshera Nangli, Tehsil and District Amritsar, as per mortgage deed.

The grounds of claim are as follows:—

(1) That 19 *ghumā'os* 4 *kanāls* of the Defendant's land, *Khāta*, No. 123, *Jama' bandi*, Nos. 47 and 48, are situated in the village of Nowshera Nangli, Tehsil and District Amritsar, and the list showing numbers of fields is attached to this application.

(2) That on the 11th June, 1892, the Defendant, No. 1, mortgaged

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[1] The Jats or Jāṭs are a class of Rājpūts.

[2] A *ghumā'o* is as much land as can be ploughed in a day by a single pair of bullocks.

[3] *Khāta* is a day-book, or account-book, probably means 'folio' here.

his land to the Plaintiff for Rs. 650, on the condition that the mortgagee should remain in possession of the land after being put in possession of the same within two months, and that the land would be redeemed after a term of ten years, and the interest of the money and the income of the land would be equal.

(3) That the Defendant failed to give the Plaintiff the possession of the land as agreed to in the mortgage deed. He has been repeatedly asked to make over possession, but all to no purpose, which led to the cause of action on 12th August, 1892.

(4) It is, therefore, prayed that a decree for the possession of 19 *ghumā'os* and 4 *kanāls* of land, as per conditions of the mortgage deed, with costs, be passed in favour of the Plaintiff against the Defendant; or that such other measures may be taken as the Court may deem proper under the circumstances of the case, to ensure justice to the Plaintiff.

Petition of Hira Singh, son of Mehtab Singh, caste Jaṭ, of the village Vallah, Pargana[1] and District Amritsar.

Dated, 1st August, 1892.

Note.—To the best of my knowledge and belief, the statement contained in this application is correct.

(Signed) HIRA SINGH.

No. 10.

Ba-'adālat diwānī ba-ijlās sardār Sher Aḥmad Khān ṣāḥib munṣif darja awwal ẕilla' Amritsar.

Sundar Singh, walad Bhūp Singh, ẕāt Jaṭ, sākin Majiṭha, Teḥṣīl-o-ẕilla' Amritsar. *Mudda'ī.*	*Ba-nām Sewā Singh, walad Majā Singh, ẕāt Jaṭ, sākin aiẕan.* *Mudda'ī-'alaihi.*

Da'wa fak-ul-rahn muwāzi 8 *ghumā'oṅ* 7 *kanāl* 4 *marla irāẕī*

[1] The *pargana* is a smaller division of the country than a *ẕilla'*. It is the largest division of land in a *zamīndārī*.

jama' bandī number 43: 40, *wa khāta number* 96, *wāḳia' raḳba Majīṭha teḥṣīl wa ẓilla' Amritsar bi'l-'iwaẓ mublagh* 300 *rupiye.*

Bayān da'wa ḥasab ẓail hai :—

(1) *Wāḳia'* 2 *Jūn*, 1889 *ko mudda'ī-ne* 8 *ghumā'oṅ* 7 *kanāl* 4 *marla irāẓī malkiyat-i-khūd wāḳia' raḳba Majīṭha pargana Amritsar ba-dast mudda'ī-'alaihi rahn bā-ḳabẓa bi'l-'iwaẓ* 300 *rupiye kī.*

(2) *Rahn nāma maẓkūr-meṅ iḳrār yih thā ki ḳabẓa murtahan-kā rahegā aur sūd-o-munāfa' barābar rahegā aur mī'ād do sāl-ke ba'd mudda'ī mublagh* 300 *rupiye adāe karke izāẓī marhūna fak-ul-rahn karā lūṅgā.*

(3) *Chūnki mī'ād muḳarrara rahn-nāma guzar chukī hai mudda'ī-'alaihi-ko chand martaba kahā gayā hai ki wuh mublagh* 300 *rupiye zar rahn-kā le-lewe aur zamīn chhoṛ dewe, magar wuh māntā nahīṅ, is-wāsṭe mudda'ī-ko banā'i mukhāṣmat, July* 1891, *meṅ paidā hū'ī,* 300 *rupiye ma'a kharcha 'adālat ba-ḥaḳḳ mudda'ī ba-nām mudda'ī-'alaihi di-jāwe yā aur ko'ī dādrasi ki ḥasb ḥālāt muḳadma muḳtaẓā'i wa inṣāf ma'lūm ho farmā'i jāwe.*

Bayān 'arẓī hazā 'ilman-o-yaḳinan ṣaḥiḥ-o-durust hai. Sundar Singh, mudda'ī.	*Sundar Singh, walad Bhūp Singh, Jaṭ, sākin Majīṭha, pargana-o-ẓilla' Amritsar.*

No. 10.

In the Civil Court of Sirdar Sher Ahmed Khan, Munsiff, 1st Class, Amritsar District.

Sundar Singh, son of Bhoop Singh, caste Jaṭ, of Village Majitha, Tehsil and District Amritsar. Plaintiff.	*v.*	Sewā Singh, son of Majā Singh, caste, residing as above. Defendant.

Claim for redemption of 8 *ghumā'os* 7 *kanāls* 4 *marlas* of land, *jama' bandi*, Nos. 43, 40, and *khāta*, No. 96, situated in the village of Majitha, Tehsil and District Amritsar, mortgaged for Rs. 300.

Grounds of claim are as follows :—

(1) On the 2nd June, 1889, the Plaintiff mortgaged and allowed possession of his land, measuring 8 *g.* 7 *k.* 4 *m.*, situated in the village of Majitha, District Amritsar, to the Defendant for Rs. 300.

(2) It was agreed upon in the mortgage deed above alluded to, that the mortgagee will remain in possession of the land, the interest of the money and the income from the land being held equal, and that the land would be redeemed after the term of two years by the Plaintiff, on receiving payment of Rs. 300.

(3) The term of the mortgage being up, the Defendant has been repeatedly asked to receive the sum of Rs. 300 (mortgage money), and give up the land, but he refuses to do so. This led to a cause of action in July, 1891. It is prayed that either a decree for Rs. 300, with costs, may be passed in favour of the Plaintiff against the Defendant, or such other measures may be taken as the Court deems proper under the circumstances to mete out justice to the Plaintiff.

Note.

I, Sundar Singh, Plaintiff, to the best of my knowledge and belief, declare that the statement contained in this application is quite correct.

SUNDAR SINGH, son of Bhoop Singh, caste Jaṭ, resident of village Majitha, District Amritsar.

TRANSLATION OF READING EXERCISES

IN APPENDIX, PART I.

TRANSLATION OF READING EXERCISES IN APPENDIX, PART I.

1.

Akbar asked Bīrbal what quality was most useful in war-time. Bīrbal replied: 'Asylum of the world! courage.' The king said: 'Why do you not say arms and strength?' Bīrbal replied: 'Sire! if courage should fail, of what avail would arms and strength be?'

2.

There was a great friendship between a camel and an ass. By chance both undertook a journey (together, and) came across a river in the midst of the road. The camel entered the water first. The water came up to his stomach. He began to say, 'O friend! come here, there is only a little water.' The ass said, 'It is true it is up to your stomach (and, therefore), it appears little to you, but it would be over my back (and) I should be drowned.'

3.

THE BAITĀL[1] PACHCHĪSĪ.

THE INTRODUCTION TO THE STORY.

There was a city named Dhārānagar[2], the king of which was Gandharb Sen. He had four queens, and by them six sons, one more learned and powerful than another. By chance, after some

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[1] A sprite haunting places where dead bodies are burned, and animating the bodies after death.

[2] *Dhārā-nagar* is composed of two Sanskrit words: *dhārā*, a stream, and *nagar*, a town, city.

days the king died; and in his place his eldest son, Shank by name, became king. Again, after some days, his younger brother, Vikram[1], having slain his eldest brother, himself became king, and began to reign well. Day by day his dominion so increased, that he became the king of the whole of India[2]; and having established his government firmly, he inaugurated an era.

After some time the king bethought himself that he ought to visit those countries of which he had heard. Having determined on this, he made over his throne to his younger brother Bharthari, and himself assuming the guise of a devotee, began to wander from land to land, and forest to forest.

A Brahman was practising austerities[3] in that city. One day a deity brought and presented to him the fruit of immortality[4]. He then took the fruit home and said to his wife, 'Whoever eats of this will become immortal; the deity told me this at the time of giving the fruit.' Hearing this, the Brahman's wife wept very much, and began to say, 'This is a great evil we have to suffer! for, becoming immortal, how long shall we go on begging alms? Moreover, to die is better than this; (for) if we die, then we escape from the trials of the world.' Then the Brahman said, 'I took (the fruit) and brought it; but, hearing your words, my understanding has become dumb-founded. Now I will do whatever you may direct.' Then his wife said to him, 'Give this fruit to the king, and in exchange for it take wealth, whereby we may enjoy the advantages of this world as well as that to come.'

Hearing these words, the Brahman went to the king, and gave him his blessing; (and) having explained the circumstances of the fruit, said, 'Great King! do you be pleased to take this fruit and

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[1] *Vikram* or *Vikramādityā*, the king of *Ujjain*, was the founder of an era among the Hindūs, still in use, commencing B.C. 56. *Vikram* means 'great power or strength,' etc. in Sanskrit.

[2] *Jambudwīp* is the name of one of the seven divisions of the world, and implies the central division, or the known world.

[3] *Tapasyā*, austere devotion, prayer, penance, *s.*

[4] Note the use of the inseparable particle अ *a*, which in Sanskrit words signifies negation or privation, like the *un* in English, in such words as *unlikely*, etc. Here अमृत *amrit* = undying, immortal.

give me some wealth; there is happiness for me in your being long-lived.' The king having given the Brahman a lakh of rupees, dismissed him, and entering the women's apartments, gave the fruit to the queen whom he loved the most, saying, 'O Queen! do thou eat this, so that thou mayest become immortal, and remain young for ever.' The queen, hearing this, took the fruit from the king, (and) he came out into his court.

A certain Kotwāl [1] was the lover of that queen, (and) she gave the fruit to him. It so happened that a certain courtesan was the Kotwāl's mistress; he gave her the fruit and described its virtues. The courtesan thought to herself that the fruit was a fitting present to give the king. Having determined upon this in her mind, she went and presented the fruit to the king. The king took the fruit, and having given her much riches, dismissed her; and contemplating the fruit, and pondering within himself, he became sick of the world, (and) began to say, 'The perishable things of this world are of no use whatever; for through them one must in the end fall into hell. Preferable to this is the practising of religious duties and the continuing in the remembrance of God, whereby one's future welfare will be assured.'

Having arrived at this determination, he went into the women's apartments, and asked the queen what she had done with the fruit. She replied that she had eaten it. Whereupon the king showed the queen the fruit. As soon as she saw it, she stood aghast, and could make no reply. Then the king having come forth, caused the fruit to be washed, and ate it, and abandoning his kingdom and throne, assumed the guise of a devotee, and betook himself alone to the jungle, without communicating with a single soul.

The throne of Vikram became vacant. When this news reached King Indra [2], he sent a demon to guard Dhārānagar. He continued to keep watch over the city day and night. In short, the report of this matter spread from country to country, that King Bhartharī had abandoned his government and gone away. King Vikram,

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[1] A *kotwāl* is the chief officer of police of a city or town, *p.*

[2] The king of the gods, Zeus, Jupiter.

too, heard the news, and at once came to his country. It was then midnight, at that time he was entering the city, when that demon called out, 'Who art thou? and whither goest thou? stand still (and) disclose thy name.' Then the king said, 'It is I, King Vikram; I am entering my own city; who art thou, to challenge[1] me?' Then the demon said, 'The deities have sent me to guard this city: if you are really King Vikram, first fight with me, and then enter the city.'

Immediately on hearing these words the king girded up his waist-cloth and challenged the demon. Whereupon the demon, also, stood up to him. The battle began. At last the king threw the demon and sat upon his breast. Then he said, 'O king! thou hast thrown me; I grant thy life as a boon.' Then the king, laughing, said, 'Art thou gone mad; whose life dost thou grant? Did I so wish, I could kill thee; how canst thou grant me life?' Then the demon said, 'O king! I am about to save thee from death; first listen to a word I have to say, and then, free from all care, rule over the whole world.' At last the king set him free, and began to listen attentively to his story.

Then the demon said to him: 'There was in this city a very liberal king, named Chandrabhān. It so happened that one day he went forth into the jungle; when, what should he see but an ascetic hanging, head downwards, from a tree, and sustaining himself by inhaling smoke alone—neither receiving anything from any one, nor speaking to any one. Seeing his condition, the king returned home, and seating himself in his court, said, "Whoever will bring this ascetic (here), shall receive a lakh of rupees." A courtesan hearing these words, came to the king and made petition, saying, "If I obtain your majesty's permission, I will have a child begotten by that ascetic, and bring it here mounted on his shoulder."

'On hearing this speech the king was lost in astonishment, and having bound the courtesan to bring the ascetic by giving her a parcel of betel leaves[2], dismissed her. She went to that forest,

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[1] *Roknā*, to stop, prevent, detain, *s*.

[2] *Bīṛā denā*, to bind a person to undertake a business. This expression had its origin in a custom that prevailed of giving a *bīṛā* of betel leaves to any

and reaching the ascetic's abode, perceived that it was indeed true that he was hanging head downwards, neither eating nor drinking anything, and that he was withered up. In short, that courtesan prepared some sweetmeat, and put it into the ascetic's mouth. He, when he found it was sweet, ate it up with zest. Whereupon the courtesan applied some more. In this way she continued to feed him with sweetmeat for two days, from eating which he gained a certain amount of strength. Then, opening his eyes, and descending from the tree, he asked her, "On what business hast thou come here?"

'The courtesan replied, "I am the daughter of a god; I was practising religious austerities in heaven; now I have come into this forest." Then the devotee said, "Where is thy hut? Show it to me." Thereupon the courtesan, having brought the devotee to her hut, she began to feed him with savoury (six-flavoured) food, so that the ascetic left off inhaling smoke, and took to eating food and drinking water daily. At last Kāmdev[1] troubled him, upon which he became intimate with her, (and) vitiated his austerities, and the courtesan became pregnant. In ten months a boy was born. When he was some months old, the woman said to the devotee, "O saint! you should now set out on a pilgrimage, whereby all the sins of the flesh may be blotted out."

'Deluding him with such words, she mounted the boy on his shoulder, and started for the king's court, whence she had come, after taking up the gage to accomplish this matter. When she came before the king, he recognized her from a distance, and seeing the boy on the shoulder of the devotee, began to say to the courtiers, "Look! this is the very same courtesan who went to bring the devotee." They replied, "O great king! what you say is true, it is indeed the same, and be pleased to observe that all that she had stated in your majesty's presence before she went away, has all come to pass."

'When the ascetic heard these remarks of the king and courtiers,

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person, in token of proposal to undertake some difficult affair, which the person accepting it was bound to perform. A gage in fact.

[1] *Kāmdev*, the Hindū Cupid. He was the son of *Vishṇu* and *Rukmini*, and husband of *Rati* (or Venus).

he understood that the king had done this with the intention of disturbing his religious penances. Thinking thus in his mind, the ascetic returned from thence, and going outside the city, he slew the boy, and betaking himself to another jungle, began to perform penance. And after some time the king died, and the ascetic completed his penance.

'The short of the story is this, that you three men have been born in one city, under one asterism [1], one conjunction [2], and in one moment. You were born in a king's house; the second was an oilman's (child); the third, the devotee, was born in a potter's house. You still govern here, and the oilman's son was the ruler of the infernal regions; but that potter, bringing his religious meditations to thorough perfection, has killed the oilman, turned him into a demon in a burning ground, and placed him hanging head-downwards on a *Siris* [3] tree, and is intent on killing you. If you escape from him, you will rule; I have warned you of all these circumstances; do not be careless with regard to them.' Having related thus much, the demon went away, and the king entered his palace.

As soon as it was morning the king came forth, and sat down (upon his throne), and gave the order for a general court. As many servants as there were, great and small, all came and made their offerings in the presence, and joyful music was played. Throughout the whole city an extraordinary gladness and rejoicing took place, such that in every place, and every house, dance and song arose. After this the king began to rule with righteousness.

It is related that one day an ascetic named Shāntshīl appeared at the king's court with a fruit in his hand, and having presented it to the king, he spread a cloth [4], and sat down there. Then after a short space of time [5] he went away again. After his departure

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[1] The *nakshatra* or *nachhattar* is a lunar mansion, or constellation in the moon's path. The Hindūs, besides the common division of the Zodiac into twelve signs, divide it into twenty-seven *nakshatras*, or lunar mansions, *s.*

[2] *Yog* means 'a fortunate moment, conjunction,' *s.*

[3] The *Mimosa seris.*

[4] *Āsan*, a small carpet on which the Hindūs sit at prayer; a sitting attitude assumed by Yogīs in their devotions, *s.*

[5] A *gharī* is equivalent to twenty-four minutes of our time, but it is now usually applied to the space of one hour.

the king thought to himself that this was probably the person of whom the demon had spoken. Suspecting thus, he did not eat the fruit, and having summoned the steward, he gave it to him, for him to keep with the greatest care. But the ascetic came continually in this same way, and left a fruit every day.

It so happened that one day the king went to inspect his stable, and some of his attendants were also with him. In the meanwhile the devotee also arrived there, and presented the king with a fruit in the usual way. He began tossing it in the air, when all of a sudden it fell from his hand upon the ground, and a monkey took it up and smashed it in pieces. Such a (splendid) ruby came out of it that the king and his attendants were astonished at the sight of its brilliance. Thereupon the king said to the devotee, 'Why hast thou given me this ruby?' Then the devotee replied, 'O great king! it is written in the *Shāstra*[1] that one should not go empty-handed to the following places, viz. those of kings, spiritual teachers, astrologers, physicians, and daughters, for at these places one obtains benefit for benefit. O king! why do you speak of a single ruby? As many fruits as I have given you, each one of them contains a jewel.' On hearing this, the king told the steward to bring all the fruits which had been given to him. The steward, on receiving the king's commands, immediately brought them; and having had the fruits broken open, he found a ruby in each one of them. When he saw so many rubies the king was extremely pleased, and summoning a jeweller, he began to have the rubies tested, and said thus, 'Nothing will accompany me (out of this world); in the world integrity is the greatest thing; be pleased to tell me truly, therefore, the value of each jewel.' Hearing these words the jeweller said, 'Sire! you have spoken the truth. He whose integrity is safe, his all is safe: integrity alone accompanies us, and that it is which proves of advantage in both worlds. Hear, O king! each jewel is perfect in colour, stone, and form. Were I to say that the value of each was a crore[2] of rupees, even that would not come up to the mark. Of

[1] The book of the Hindū scriptures.

[2] A crore = ten millions.

a truth, each ruby is worth a clime.' Hearing this, the king was exceedingly pleased, and conferring a robe of honour on the jeweller, dismissed him; and taking the devotee's hand, he brought and seated him on the throne, and began to say, 'My whole kingdom is not worth even one of these rubies; you being a religious mendicant[1], have presented me with so many gems; what is the explanation of it, tell me then?'

The ascetic said, 'Sire! it is not proper to speak publicly of the following things, viz. magic and incantations, drugs employed in medicines, religious duties, family affairs, the eating of unlawful things, evil words which one has heard—all these things are not spoken of in public; I will tell you in private. Listen! it is a rule, whatever is heard by three pairs[2] of ears remains no longer a secret; the words which reach two pairs of ears no man hears; while the words which reach one pair of ears not even Brahmā[3] himself knows, not to speak of man.' On hearing these words, the king took the devotee apart, and began to say, 'O holy sir! you have given me so many rubies, and have not once partaken of food even; I have been put to great shame by you! Tell we what it is that you desire.' The ascetic replied, 'Sire! I am about to practice magical arts in a large body-burning ground on the bank of the Godāvarī[4] river, whereby I shall acquire supernatural powers, so I beg of you one day to pass a whole night with me, and by my remaining near you my incantations will succeed.' Then the king said, 'Very good; I will come; do you leave word with me of the day.' The ascetic replied, 'Do you come to me, armed and alone, on the Tuesday evening of the dark half of the month of *Bhādoṅ*[5].' The king said, 'You may go; I will assuredly come, (and) alone.'

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[1] *Digambar*, naked. An order of Hindū ascetics, who go naked; they are worshippers of *Shiva*, the Deity in the character of the destroyer, *s.*

[2] Literally, 'by six ears.'

[3] *Brahm* or *Brahmā*, God; the all-pervading, the divine cause and essence of the world, from which all things are supposed to proceed, and to which they return, *s.*

[4] The river Godavery, in the Deccan.

[5] The name of the sixth solar month about August.

Having exacted a promise from the king in this manner and taken leave, he went into a temple and prepared himself, and taking all the necessaries with him, he then went to a place for burning bodies and sat down; and on the other hand the king began to ponder (over these things) in his mind. In the meantime the moment (for his departure), too, arrived. Whereupon the king then and there girt on his sword, tightened up his waist-cloth, and betook himself alone to the devotee by night, and greeted him. The devotee requested him to be seated. Then the king seated himself and immediately perceived goblins, evil spirits, and witches, in various frightful shapes, dancing around; whilst the devotee, seated in the centre, was playing upon two skulls. The king on seeing this state of things felt neither fear nor alarm; but said to the devotee, 'What command is there for me?' He replied, 'Sire! now that you have come, do this; at a distance of two *kos* to the south of this place is a burning-ground; in it there is a Siris tree, on which a corpse is suspended. Immediately bring it to me, for here I shall be performing my devotions.' Having sent the king off thither, he himself sat down and commenced to mutter his prayers.

For one thing, the darkness of the night was in itself terrifying; again, the downpour of the rain was as unceasing as if having rained once it would never rain again, and goblins and ghosts were making such a noise and uproar, that even daring heroes would have been affrighted at the sight of them. But the king continued on his way. The snakes, which kept coming and twining themselves about his legs, he used to free himself from them by repeating incantations. At length, after passing somehow or other over a perilous road, the king reached the burning-ground, and beheld that goblins were constantly seizing men and killing them; witches were continually munching the livers of children; tigers were roaring, and elephants trumpeting. In short, when he observed the tree, he perceived that every branch and leaf of it from the root to the topmost twig, was burning furiously, and from all four sides a tumultuous cry arose of 'Kill him! Kill him! Seize him! Seize him! Take care he does not get away!'

The king on seeing this state of affairs was not afraid; but said

to himself, 'It may or may not be so, but (certainly) this is the same devotee about whom the demon spoke to me.' And going close up, he saw a corpse fastened by a rope, and hanging head downwards. On seeing the corpse the king was glad, that his trouble had been rewarded. Taking his sword and shield, he fearlessly[1] climbed the tree, and struck such a blow with the sword that the rope was severed and the corpse fell down, and immediately on falling began to gnash his teeth with anguish and weeping. Then the king on hearing his noise was pleased, and began to say to himself, 'Well! this man is at least alive.' Then, descending, he asked him who he was. He burst out laughing as soon as he heard (what the king said). The king was greatly astonished at this. Then the corpse climbed up the tree and suspended himself. The king, too, instantly climbed up, and catching him under his arm, brought him down, and said, 'Vile wretch! who art thou? Tell me!' He made no reply. The king reflected and said to himself, 'Perhaps this is the very oilman whom the demon said the devotee had deposited in the place where bodies are burnt.' Thinking thus, he bound him up in his mantle and brought him to the devotee. The man who displays such courage will be successful.

Then the *Baitāl* said, 'Who art thou? and whither art thou taking (me)?' The king replied, 'I am King Vikram, and I am taking thee off to the devotee.' He said, 'I will go under one condition: if on the road thou utterest one word, I will come straight back.' The king agreed to his condition and carried him off. Then the *Baitāl* said, 'O king! those who are learned, discerning and wise, their days are, indeed, passed in the delights of song and the *shāstrās;* but the days of the unwise and foolish are spent in dissipation and sleep. Hence, it is better that such a long road should be passed in profitable discourse. O king! do thou listen to the story I am about to relate.'

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[1] Note the use of the Sanskrit prefix, निर् *nir*, signifying 'without,' 'deprived of,' which is much used before Sanskrit words, like *be* is in Persian; thus *nir-bhai*, without fear, fearless.

4.

PREM SĀGAR.

Chapter LI.

The saintly Shukadev said, 'Sire! I am now about to relate to you the whole story, how the divine Krishn Chand, having overcome Jurāsindhu with his army, and having slain Kālyavan, left Braj, and went and dwelt at Dwārikā; do you be attentive, apply your mind, and listen. Now King Ugrasen, indeed, was ruling over the city of Mathurā, in accordance with a kingly policy, and the divine Krishn and Balarām, after the manner of servants, were carrying out his orders. Hence the king and his subjects were at ease, but the queens of Kans alone were in great grief at the loss of their lord. Sleep came not to them, neither did they feel hunger or thirst; during the eight watches they remained deeply dejected.

'One day these two sisters, being full of sorrowful thoughts, began to say to one another that, as subjects without a monarch, and the night without a moon, are devoid of beauty, so, too, a beautiful woman loses lustre if bereft of her spouse. Now, being widowed, it is not good to remain here; it were better for us to go to the house of our father and remain there. Sire! those two queens having thus reflected and planned together, called for their cars [1], and having mounted them, they departed from Mathurā, and proceeding onwards, they arrived at their father's house in the country of Magadha [2]; and just as the divine Krishn and Balarām slew Kans, with all the Asurs [3], just so did these two (ladies), weeping, relate the whole story to their father.

'On hearing it, Jurāsindhu, being much incensed, entered his court, and began to say, "Who is this powerful person, who has arisen in the family of Jadu, who, having slain the very mighty Kans, with all the Asurs, has made my daughters widows? I will

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[1] *Rath* is a four-wheeled carriage, *s.*

[2] The name of the ancient kingdom of which *Gayā* was the capital.

[3] Demons who reside at the south pole.

immediately take all my army and advance against him, and having burnt all the race of Jadu, together with the city of Mathurā, I will bind Rām Krishn alive; then my name is Jurāsindhu, otherwise not."

'Having said this much, he immediately wrote letters to the kings all round, telling them to bring their armies and come to him, as he would take vengeance for Kans, and would extirpate the race of Jadu. Immediately on receiving the letter of Jurāsindhu, all the kings of the various countries, bringing with them their armies, came quickly, and here Jurāsindhu also disposed in order, and kept prepared his whole army. At last, when Jurāsindhu, taking with him the whole army of Asurs, set out from the country of Magadha for the city of Mathurā, he had with him at that time twenty-three complete armies (*akshauhinī*) consisting of 21,870 chariots, and as many elephants; 109,350 foot, and 65,610 horse; this is the prescribed number for a complete army (*akshauhinī*).

'Twenty-three such complete armies were with him, and to what length shall I go in describing how powerful each individual demon was? Sire! at the time when Jurāsindhu, taking with him the whole army of Asurs, sounding the kettle-drum, advanced; at that time the guardians of the ten regions began to tremble violently, and the earth being terrified, began to shake with the load like a roof. At length, in the space of a few days, proceeding onwards, he arrived, and surrounded the city of Mathurā on all sides. Then the inhabitants of the city, being greatly terrified, went and cried to the divine Krishn Chand, saying, "Sire! Jurāsindhu has come and surrounded the city on all four sides; now what shall we do, and whither shall we go?"

'On hearing these words, Hari[1] began to reflect a little. Meanwhile Balarām came and said to the Supreme Lord, "Sire! you have become incarnate for the sake of removing the grief of your votaries. Now, assuming a body of fire, consume this forest, as it were, of Asurs, and remove the load of the earth." Hearing

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[1] *Hari*, a name of *Vishṇu*, who is here incarnate as *Kṛishṇā*. *Vishṇu* is one of the three principal Hindū deities, and the preserver of the universe, *s.*

this, the divine Krishn Chand, taking Balarām along with him, went to Ugrasen and said, "Sire! be pleased, indeed, to give us the order to fight, and do you, taking with you all the descendants of Jadu, protect the fort."

'Having said thus, they came to their father and mother; then all the inhabitants of the city assembled, and began, in a state of great disquietude, to say, "O, Krishn! O, Krishn! how shall we now escape from the hands of these Asurs?" Then Hari, seeing them all, including his parents, distracted with fear, admonished them, and said, "Do you not be at all alarmed; this army of Asurs, which you see at this moment, will disappear in a twinkling, just as bubbles of water disappear in the water." Having thus spoken, and admonished them all, and given them confidence, he took his leave of them, (and) they seated themselves in weaponed-filled chariots, "The two chieftains (of the race) of Yadu issued forth, they arrived amid the army."

'Where Jurāsindhu was standing, there they came forth. On beholding (them), Jurāsindhu began to say to the divine Krishn Chand, with exceeding haughtiness, "O, thou! fly from my presence; why should I slay thee? thou art not my foe, that I should use my weapons against thee. Aye, as for Balarām, I will take a look at him." The divine Krishn Chand said, "O, fool and proud! what is this that thou chatterest? those who are truly brave speak not boastfully to any one, to all they show humility, and as for those who with their own mouths vaunt their own praises, do they obtain for themselves a good name? It has been said that if it thunders there is no rain. Wherefore, why dost thou utter vain ravings?"

'As, on hearing these words, Jurāsindhu waxed in fury, so the divine Krishn and Baladev retired and halted. After them, he also taking his whole army with him, pursued, and crying aloud to them, thus exclaimed, "O, hated foes! whither will you fly from my presence? Many days have you escaped alive; what thoughts have you formed in your minds? Now you will not be able to remain alive. Whither Kans has gone with all the Asurs, thither I will send you also, with all the race of Jadu." Sire! on these evil words issuing from the mouth of that Asur, the two

brothers went a little way off and again halted. Then the divine Krishn took all the weapons, and Balarām his plough and pestle. When the army of Asurs drew near, the two warriors fell upon them with a shout, as a lion falls upon a herd of elephants, and began to make play with their steel.

'At that time the sounding of the drums was like the noise of the thunder-cloud, and on all sides the army of fiends, which closed around, was spread around like masses of clouds, and the iron sleet of weapons began to rain like hail. In the midst the divine Krishn and Balarām appeared as they fought as beautiful as the beautiful flash of lightning amid the dense thunder-clouds.'

5.

THE PARABLE OF THE PRODIGAL SON[1].

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

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[1] Luke xv. ver. 11 to end of chapter.

And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet;

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked him what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends.

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

TRANSLITERATION AND TRANSLATION

OF

HINDĪ MANUSCRIPTS.

APPENDIX, PART I.

TRANSLITERATION AND TRANSLATION OF HINDĪ MANUSCRIPTS.

APPENDIX, PART I.

No. 1.

Shrī[1] *bhā'ī Bhawānī Parsād-ko Rām Lāl Tewārī-kā parnām*[2] *pahunche charaṇ chhad-ke āge hamārī paltan Multān-ko jātī hai, aur wahāṅ do tīn baras rahegī, par sunte haiṅ ki Multān-meṅ āṭā, dāl, chāwal, chīnī, ghī mahaṅgā biktā hai, to hamārī talab kewal hamāre khāne bhar-ko hogī : ghar bhejne-ke liye kuchh bache yā nā bache. Is chintā-se hamārā jī baṛe bhāwanā-meṅ sadā banā rahtā hai ki jo ham sab talab khā-jāeṅge to ghar-ko kyā bhejeṅge. Is-se tum sab bhī kharch sambhāl-ke karnā jab!oṅ-ki ham dusrī chiṭṭhī na bhejeṅ* (23 *te'is*) *September, aṭhāra san chaūrāsī* (1884).

No. 1.

From Rām Lāl Tewārī to his brother Bhawānī Parsād.

States that his regiment is ordered to Mooltān and will be stationed there for two or three years, but it is believed that the following are sold at high rates there, viz. flour, pulse, rice, sugar, ghee, and that his pay will scarcely be sufficient for his own keep, and that he will not be in a position to save anything to send home, and that he constantly remains melancholy on this account and begs him to use economy until he receives his next letter.

Dated 23rd September, 1884.

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[1] *Shrī* or *srī*, a name of *Lakshmī* the wife of *Vishṇu*, and goddess of prosperity; it is written as a mark of respect, something like our master or sir, at the beginning of Hindū proper names of persons, as above.

[2] *Parnām* or *praṇām*, salutation, adoration, *s*.

No. 2.

Nipat Nerejan-kī arjī.

Shrī-yut mahājān Kaptān Sukh Rām Singh sukal[1]*-ke nikat, Nipat Nerejan Tewārī-ke anek parnām āge āp-kī Ghanghor nām paltan-meṅ maiṅ das baras-se naukarī kartā hūṅ aur āj-tak kisī parkārkā ko'ī dokh yā chākarī-meṅ chuk nahīṅ paṛī. Parantu ab Subedār ṣāḥib ham-par jhūth-kī dokh lagā'e kar kahte haiṅ ki tum naye sipāhiyoṅ-ko nikārī bāteṅ sikhlā kar unkā man bigāṛte ho ki we apne kām-meṅ dhilā'ī karte aur bhāg kar chale bhī jāte haiṅ. Is-kā bichār āp-hī karke hamāre gun aur dokh-ke anūsār dayā yā daṇḍ jo uchīt ho so kariye aur Subedār ṣāḥib hamāre kuchh sughe haiṅ, is-se aisī bāteṅ karte au ham nirdokhī-ko dokh lagāyā karte haiṅ. Itī*[2] *tārikh bīs* (20) *jun, sambat aṭhārah san chaurāsī* (1884) *īswī asāṛh*[3] *badī*[4] *doādsī.*

No. 2.

Petition of Nipat Nerejan.

To the prosperous and very wise Captain Sukh Rām Singh (caste) Sukal. Nipat Nerejan Tawārī presents his humble petition to the effect that he is serving under you in the Ghanghor regiment for the last ten years, and has so served with a clear defaulter sheet, and no blame of bad work has ever been attached to his name. But now he is accused by the Subedar of teaching the newly-enlisted soldiers to be disloyal, and causing a breach of discipline, whereby they do their work as they choose, and even desert. It is left for Captain Sukh Rām Singh to judge whether your petitioner is at fault or not in this matter, and whether he deserves punishment or a reward. The Subedar is against him and throws blame on him without fault whenever he gets an opportunity.

Dated 20th June, A.D. 1884, Hindī month *Asāṛh*, the 12th of the dark half.

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[1] A caste of Brāhmans.

[2] *Itī* is written at the end of a letter like the Arabic *faḳaṭ* and is equivalent to the Latin *finis*.

[3] The first Hindū month of the rainy season.

[4] The dark half of any month; from new to full moon.

No. 3.

Prabhuwar mahāshay.

Āj 9 *August*, 1892, *ko do baje din-ke rājbahā Vallā dekhā gayā ki Nikāsu rājbahā-kā sthal vishekh karke jhaṛiyoṅ-ke pās-kā khaṛī inṭ-kā band uttam rīti-se niyat nahīṅ hai, aur bandī-meṅ kaṛiyoṅ-ke nīchhe se sīr jātī hai. Ka'ī pul syphon aur ṭhokaroṅ-ke pās bhal-ke dhaṛe jangal aur chhāpe ādī paṛe hū'e haiṅ. Pinsāl-ko jo head-ke nikaṭ hai avalokan kiyā gayā. Vidit hū'ā ki is-ke hind-se aur burjī durust nahīṅ hai. Pinsāl-ko dekh-kar uskī paṛtāl pinsāl likhak-ke pustak pinsāl-se kiyā to tīn* (3) *bhāg-kā antar pāyā. Is rājbahā-par pinsāl-ke pās jis jagah-par mās-kā vai liyā jātā hai jangal adhik ho-gayā hai aur vishvās hai ki vai-ke ḍanḍe us-meṅ pansā kareṅge. Buhāṛā sthaloṅ-meṅ grām pashu-ke āne jāne-se ghāṭ par gaye haiṅ. Wahāṅ killā bandī upyogī hoṅgī kintu merī samarth-meṅ lakṛī-kā ghāṭ* 10 *fīṭ lambā antar-ke jhokā'o ek-meṅ tīn-ke, aur bāhir-ke jhokā'o ḍhehorī dekar banāyā jāwe aur paṭrī pūrī pāṅch fīṭ chaurī rakhī jāwe. Bahodā sthaloṅ-par naur bhī paṛ gaye haiṅ; ka'ī sthaloṅ-par paṭrī adhik kaṭ ga'ī haiṅ: wahāṅ-ke cross-section arthāt sulī mukh lekar section paper bana'ī ga'ī haiṅ aur un-meṅ puran samān sthal aur yathārath bhumī parkāsh karke sahit niyat ūṅchā'ī wa chaurā'ī paṭrī bāhir-se dikhā-kar aur lag bhag vedhan nikāl-kar manjūrī-ke liye shighar mahāshay-ko bhejūṅgā aur sahit manjūrī kām āggyā anusār nau mrittikā dālne-se purau purānī paṭrī-ke jhokā'oṅ-meṅ khaske kaṭwā-kar aur mrittikā-kī purtī ḍāl-kar aur durmaṭ-se kaṭwā-kar banāyā jāwe tā-ki ṭuṭne-kā bhai na rahe. Hāṅ āj-kal warkhā-ke kāran rājbahā-ke nikaṭ band lagāne-kī jagah nahīṅ hai.*

Bahut-se mogoṅ-kī banāwat ṭuṭī hū'ī pā'ī ga'ī hai aur ka'ī khāloṅ-se warkhāwīgī dekhā hai. Bandī-ke dinoṅ-meṅ ka'ī moge jārī pā'e unkī niyārā prithak bhejā jātā hai. Pinsāl likhak aur girdāwaroṅ-ko āggyā hai ki jab rājbahā par bhraman-ke liye jāweṅ apne rāj-kī yaumattar aur chinh dhāran karke jāweṅ aur jangal nikālne-kī kunḍī avashya apne sang rakheṅ, parantu jat Khudā Baksh bhraman-par jātā hai is āggyā-ko bhang kartā hai.

Hidāyatpur-se. *Dās*[1] *Ilāhī Bakhsh*,
Sub-overseer.

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[1] *Dās*, male slave, servant, *s.*

No. 3.

NOTE.—*Prabhu* means 'lord or master,' and the *war* is the Persian suffix which denotes 'possession,' as in words such as *jān-war*, an animal, i.e. 'possessing life.' *Mahāshay* signifies 'magnanimous, liberal, generous,' and the whole phrase is simply a humble form of address from an inferior to a superior.

For the translation of this letter or report, vide the translation of No. 3 of the Persi-Arabic Series, given at p. 142, of Part II.

No. 4.

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Āp-ke Dās

Mahtāb Singh, Bakhshīsh Singh, Nambardār.

Maujā Fatehpūr, Tārīkh, 25 *August, San* 1892, *Iswī.*

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